

Rach
March 29, 1958

America

The Believing Scholar

Jerome Taylor

Are There Poltergeists at Seaford?

Robert A. Graham

Moral Resources for World Peace • Right-to-Work Review

The Cuban Crisis • Summit Chronicle • The Housing Bill

Daytime Radio Reveries • Vocation of the Social Worker

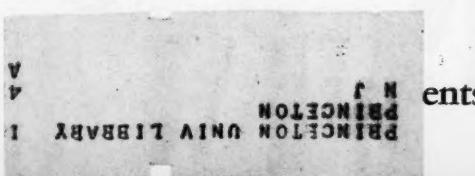
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America

National Catholic Weekly Review

Vol. XCVIII No. 25 Mar. 29, 1958 Whole Number 2549

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Correspondence

Georges Rouault

EDITOR: In your March 1 issue you stated: "Georges Rouault, so far as we know, was never employed to do any work—painting or glass—for any Catholic church or institution."

In his waning years Georges Rouault contributed five stained-glass windows to the modern church of Notre-Dame de Toute-Grace at Assy, France. One was of Veronica, two were of the passion of Christ and the remaining two were bouquets of flowers. He did not execute them himself, since at this time he was well advanced in years, in fact he was eighty. The execution was done by P. Bony.

Our hesitation in admitting Georges Rouault into our churches will be to our constant discredit. While in Paris in the summer of 1953, I enjoyed the privilege of meeting Andre Girard, who studied under Rouault and was closely connected with him. Rouault had revealed to Girard privately that it was his ambition to execute the artistic work of a church. As we know too well, he was never approached. What a misfortune! His colors and style would have enhanced the stained-glass art tremendously. There are many artists living today who have the same ambition as Rouault. Will we miss the chance again?

(Rev.) JOHN VRANA
Midwest City, Okla.

[Rouault's five cartoons for Paul Bony's paintings on glass in the Sanatorium Chapel at Assy could not merit the title of a commission for church employment. They, like the items by other contemporary artists in the same chapel, were practically speaking the private project of the distinguished art lover, the late Fr. M. A. Couturier, O. P., and were executed without invitation from church authorities. The bishop's only connection with the project was his removal of the crucifix a year later. Ed.]

Sinn Fein

EDITOR: May I be allowed a few words of comment on Thomas Arthur Patrick Farrell's statement (AM. 3/1, p. 637): "Generations back and across the sea, when some of our parents swore allegiance to the cause of Irish freedom, they did it through an organization they called 'Sinn Fein'."

It is a little startling to see the Sinn Fein movement relegated to the Celtic twilight of "generations back," when, in fact, it

is just about the same age as myself. It took its rise in 1904-5 and had its greatest influence, perhaps, in 1916-21.

Mr. Farrell's letter might conceivably give the thoughtless reader the idea that there was something self-seeking or selfish about the Sinn Fein motto "Ourselves Alone." Actually the opposite is true. Its followers were men and women who did not hesitate to risk liberty and life in the cause of Irish freedom. The Sinn Fein ideal pledged them to "recognition of the duties and rights of citizenship . . . not looking outside Ireland for the accomplishment of their aims." It called upon the Irish people to find their strength and refine their nationality in a revival of their ancient language, traditions and culture. New York, N. Y. CHARLES KEENAN, S.J.

Private Mail Carriers

EDITOR: The extreme reluctance of the U. S. Supreme Court to declare certain types of publications obscene, and hence

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to bar them from the U. S. mails, suggests that a new approach be sought. Why not limit the exclusive jurisdiction of the U. S. Post Office to carry mail, i.e., permit private distributing companies to carry 2nd-, 3rd- and 4th-class matter? The privilege of using the U. S. mail service for these items would be granted only where the public good is notably advanced.

The Postmaster could bar offensive magazines, comic books and other such trash. This would not interfere with freedom of the press, since private concerns could legally handle such printed matter, subject to the usual laws on pornography.

LAWRENCE J. LUETTGEN, S.J.
St. Marys, Kans.

Amende Honorable

EDITOR: Thanks to Graham Storey of Cambridge, England, I am able to correct—even if very tardily—my error in ascribing to G. M. Hopkins the poem "Persephone," published in AMERICA, Aug. 3, 1957. Rev. Lambert McKenna, S.J., first published this poem in the *Irish Monthly* (May, 1923), and, understandably, assumed that because the manuscript was in Hopkins' distinctive hand, the poem was his. When I discussed the matter with Fr. McKenna in 1954, he

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distinctly remembered having had Hopkins' manuscript in 1923, but could not recall what had since happened to it.

Mr. Storey has kindly written to tell me that a note in Robert Bridges' hand clearly indicates that "Persephone" is by Digby Dolben, the gifted young poet who died in 1867 at the age of 19, and whose *Poems* Bridges edited in 1911. Hopkins, who corresponded with and admired Dolben, had made copies of several of Dolben's poems; and thus his manuscript copy of "Persephone" was found among Hopkins' papers in Dublin long after his death. The poem is in Bridges' edition of Dolben (p. 111).

D. A. BISCHOFF, s.j.

New Haven, Conn.

Define "Intellectual"

EDITOR: We have followed with interest and appreciation the discussion in *AMERICA* of Father Cavanaugh's celebrated speech. We found your editorial (3/1) disappointing.

The editorial contains a number of fallacies. It implies that nationally recognized leaders will almost necessarily be immoral, and therefore that we must content ourselves with obscure "leaders" in parishes and towns, who, if never achieving a place in *Who's Who*, will maintain their integrity as Catholics.

Each year, thousands complete Catholic university training, but evidently few have been inspired with the very deep thirst for truth which is the first requisite of the scholar. Perhaps if we have no Catholic Einsteins, Salks or Oppenheimer, it is not because such greatness is a moral or an intellectual stumbling block to Catholics, but rather because our Catholic universities do not give their students an appreciation of the value of creative thinking or a love for intellectual activity.

In principle, there is nothing to stop Catholics from attaining intellectual distinction in our own country, unless it be the often false attitudes toward the value of the intellectual life, and the complacency which pervades the atmosphere of many of our Catholic universities, which are so concisely illustrated in your editorial.

ALAIN AND ROSEMARY ENTHOVEN
Santa Monica, Calif.

EDITOR: Your March 1 editorial on "Catholic Leaders" certainly does botch up the issue. It soft-soaps and compromises one of the crying needs of Catholicism, not only in the United States but all over the world. As one example, I can give you Mexico, for the past four centuries ruled by rebels, non-Catholics and Masons. As a result, the Church has suffered greatly.

RAYMOND V. BOMBA

Encino, Calif.

Protestants in Colombia

EDITOR: My findings in a 1954 trip to some Latin-American countries on Protestant "persecution" charges are in complete agreement with Father Culhane's article "Colombia and U. S. 'Missionaries'."

The real mystery of this tragedy, which is continuously losing the United States friends in Latin America, is not only the failure of the American press—including some "liberal" elements of the Catholic press—to report the true facts of this situation but the apparently deliberate falsification of these news reports.

I hope Father Culhane doesn't have the same experience I had. Upon return to the United States I wrote several nationally syndicated articles on this subject, based on documentary evidence and interviews. These stories were freely carried by the Latin-American secular press.

One day I was visited at my office by three determined-looking men—allegedly the top echelon of an Evangelical sect with headquarters in New York. This sect happens to be one of the most offensive of the Protestant groups proselytizing in Latin America. The express purpose of their visit with me was to "convince" me to change my "views" and to write a retraction. They were not interested in discussing the merits of the documentary evidence, or of the personalities involved in stated incidents of political violence, wrongly called "religious persecution." They wanted a "retraction."

When their rude and near-threatening behavior became obnoxious, I dismissed them. Upon their refusal to leave without my "retraction," I politely reached for the phone to dial the police—causing their unceremonious departure.

(Msgr.) ANTHONY P. WAGENER
Editor

La Crosse, Wis. *Register Times-Review*

EDITOR: An article like Father Culhane's has been long overdue by a Catholic magazine of your stature. It has become almost an habitual argument among certain groups of Catholics that in certain Catholic countries, such as Colombia, fierce persecutions do exist.

What has been needed is an attitude that admits only facts and not "believable" half-truths; and your article is one step in that direction.

One question ought to have arisen in your readers' minds after the article, however. It concerns the Government's directive that Protestant worship and missionary work must be conducted in private. . . .

The author seems to approve of this step when he says: "By those clauses, which limit non-Catholic religious activity by forbidding open propaganda in the streets and

in the media of mass communication, Colombia chose to protect the faith professed by the quasi-totality of her people."

My comment is this. Can we consistently defend "freedom of religion" in Protestant countries to give the people the opportunity of meeting the faith, and then defend restrictive clauses in countries that are Catholic?

(Lt.) WILLIAM F. GLUECK
Fort Sill, Okla.

EDITOR: Would the restriction imposed on Protestants in Colombia, that Eugene K. Culhane says on page 656 of your March 8 issue is "normal in a Catholic land," be accepted gracefully by Rome in a predominantly Protestant or Jewish land?

St. Louis, Mo. WALTER LAULESS

Ethics of Profit Sharing

EDITOR: In "Peace or War in Detroit?" (AM. 3/1) Father Masse denies that there is any right founded in natural law on the part of workers to share profits; and he further denies that they may strike with profit sharing as an objective.

Father Masse sees the use by Pius XI of the word "advisable" to describe a form of partnership that would modify the wage contract so that the wage earner would be "made sharer in some sort in the ownership, or the management, or the profits" as indicating that the Pope was not talking in terms of obligation.

Though it is true that the Pope did not then enunciate an obligation, his reference to such a partnership as advisable does not rule out the possibility of its being *also* of obligation at times. This would be the case 1) where the need for more equitable distribution of wealth is so urgent as to be *due* to the common good and so required by social justice; and 2) where the only feasible means of effecting this more equitable distribution would be by profit sharing.

EDWARD J. McNALLY, s.j.
Bronx, N. Y.

Appreciative Apostles

EDITOR: Congratulations on your fine issue of Feb. 23. Publishing a weekly journal of this type is a difficult task, and your efforts almost consistently result in good reading.

Especially helpful, we find, in this day of an increasing lay apostolate, are The Word and articles pertaining to the problems and interrelations of layman, pastor and parish school. It is always good to know one is not alone in facing such problems, especially in parishes that seem to have more than their share of difficulties.

DAVE AND JOAN HOENE
Helena, Mont.

Current Comment

Summit Chronicle

When the President speaks about the need for "adequate preparations" for a summit meeting, he is not necessarily speaking only of advance East-West negotiations at the lower level. He could be referring just as well to intensive discussions within his own Administration and with our allies.

In addition to clearing proposals with many departments of the Executive branch, it is also necessary to reach some entente with our own partners in Nato, so as to present as strongly united a front as possible when we jointly face the representatives of the Kremlin. This is a troublesome chore which Moscow never experiences. The Soviet Union is not held to consulting its satellites.

Newspaper reports inform us that negotiations are currently under way with our allies concerning a possible revision of the agreed-upon disarmament policy. So complex and balanced is this policy that no one element can be changed without affecting the whole agreement. Yet, in order to be able to bargain at a summit conference, advance understanding with Britain, France and Germany on possible armaments concessions is required.

When Secretary of State John Foster Dulles got back from his Seato meeting in the Far East, he found on his desk a set of recommendations and alternatives prepared by his subordinates. It will be his weighty responsibility to decide which of these to adopt for the next stage of policy. Events are moving rapidly on the international front.

The Letter-Writing Game

The letters, interviews and public statements flooding out of Moscow are not the idle pastime of men with a lot of time on their hands. It is calculated policy—and one of the shrewdest and smartest moves the men of the Kremlin have yet hit upon in their tireless campaign of propaganda for eventual Red domination.

Pravda for Jan. 30 came out in the

open with an editorial that told precisely why Messrs. Bulganin and Khrushchev have lately been licking so many stamps. It said:

Today any governmental step in foreign policy is followed by millions and millions of people who are vitally interested in the settlement of the questions of war and peace. World public opinion has become a tremendous force in present-day international relations.

Moscow therefore scoffs at the "old-world" methods of diplomatic discussion. It takes its pleas to the people.

That is, it beams its appeals at the people of the West, knowing that—by all the rules of free-world journalism and according to the ethics of democratic debate—these letters and statements will necessarily be printed in full for the open inspection of all free men. Our replies, carefully correcting the Soviet distortions and pointing out the invariable Soviet inconsistencies, reach people behind the Iron Curtain only in the briefest communiqués, if indeed they reach them at all. In this game the Soviets win every inning.

. . . and a Counteroffensive

Most recently the Soviet Union has publicly proposed a United Nations Agency to enforce a ban on outer-space missiles and to administer a program for the entirely peaceful uses of space. As a condition, of course, the United States must remove its military bases from Europe, the Middle East and North Africa. This proposal was an undoubtedly propaganda coup, as U. S. officials readily admitted.

Again, on March 17, the indefatigable Bulganin sent a 3,000-word letter to Britain's Prime Minister Harold Macmillan. It is reportedly aimed at urging the British people to favor a British-Soviet pact, adopted independently of the United States, on nuclear disarmament.

The important thing to note is that every such Soviet effort to divide the free world, or to lure it to a summit parley where more Soviet propaganda

points can be scored or vital concessions be extorted, comes today in the form of an appeal to popular sentiment and public opinion.

So long as the Reds continue this program of the constant manipulation of popular world sentiment, we shall be dragged from one fateful compromise to another. We must get behind the Iron Curtain with *our* story. Let's begin doing all the things that former Sen. William Benton has outlined (*New York Times Magazine*, March 16) in his down-to-earth article, "Five Ways to Breach the Iron Curtain." He tells us to get rid of our inferiority complex about the impenetrability of the Iron Curtain. Get off the psychoanalyst's couch, he says, and begin hitting the Soviet Union at its weakest point. Get the Russian people into the world community. Use every means possible to break through the Iron Curtain with the counterpropaganda of freedom. Until we do, all the summit meetings in the world will not resolve our tensions.

Indonesia's Civil War

The outbreak of civil war in Indonesia recalls a seven-year-old report on that country by Dr. Hjalmar Schacht. The German financial expert went to Jakarta in 1951 at the invitation of the Indonesian Government to serve as an economic adviser. While there he accurately diagnosed the disease affecting the young nation's economy. His proposed remedy, however, has proved a boomerang.

Indonesia's chief problem, Dr. Schacht found, lay in the fact that the country had been weaned too fast. The sudden achievement of independence tore the nation's millions from a soundly functioning Dutch administration. It left them to themselves without a sufficient corps of well-trained administrators of their own.

As a remedy, the German financial wizard pointed to the need for a strong leader. If by that he meant one-man domination, he certainly misgauged the temper of the Indonesian people. For today's revolution is essentially a protest against one-man domination in the person of President Sukarno.

What will be the outcome of Indonesia's civil war? No one knows for sure. Neither side has the capacity for deal-

ing a decisive knockout blow. Unless there is foreign interference, the struggle is likely to go on indefinitely. But since one of the issues is Communist representation in the Sukarno Government at Sukarno's behest, there is no mistaking where the sympathies of this country and the rest of the free world should lie in the battle that is now being joined.

Cuban Crisis

Bombing and burning are now day-to-day phenomena in seething Cuba, particularly in the eastern provinces of Camaguey and Oriente, where rebel leader Fidel Castro has been concentrating the strength that now threatens the regime of President Fulgencio Batista.

Where will the mounting strife end? No one can tell. If reason could only prevail against the wills of Batista and Castro, there might be some chance for the restive Cubans to inaugurate the "Government of national unity" that the Catholic hierarchy of Cuba pleaded for on Feb. 28 (AM. 3/15, p. 683). But both the dictator and his implacable antagonist have frozen into postures of absolute enmity from which even the most patient diplomacy (granted it could be exercised between them) would find it almost impossible to release them.

It is now reported that President Batista is about to make every possible effort to kill or capture Fidel Castro and his band of guerrillas. The Cuban army is being strengthened with this end in view, it is said. Castro, on the other hand, has declared "total war"

on Batista and will call for a general strike which would, if successful, cripple the island.

As this tragic situation approaches its almost inevitable climax of bloody civil war, the friends of Cuba everywhere can only hope that General Batista will stand aside and give his personal support to the formation of the "Government of national unity" that alone can save Cuba from so much unnecessary bloodletting.

Senate Housing Bill

Senate Democrats seem persuaded that the construction industry is the best bet to lead the way out of the recession. In addition to the \$1.8-billion private housing bill passed on March 12, they were giving thought last week to a \$2-

Enlightened Leader in Ecuador

QUITO—In the elections of June 3, 1956, Camilo Ponce Enriquez was elected Ecuador's first Conservative President in over sixty years. He was not thought likely to last long, for he had been elected—thanks to factional splits among his opponents—by less than 30 per cent of the votes, and the country was on the brink of financial disaster. Ecuador had lost almost a third of its dollar reserves in 1955, and in 1956 the Government was facing the biggest deficit in its history.

In his year and a half in office, however, President Ponce has had some luck and much hard-earned success. A bumper coffee crop, coupled with good administration and pitiless cutbacks in spending, enabled his Government to announce at the end of 1956 a gain over the preceding year in gross national product and in dollar reserves. His continued refusal since then to relax this austerity has paid off. In 1958 people are admitting that he has accomplished the unlikely, if not the impossible.

Ecuador has more permanent problems, however, than its fiscal dilemmas. Geographically, the country is split into two quite distinct areas. Quito (pop. 252,425), the capital, represents the conservative, uplands section. It lies only 15 miles from the Equator, in a trough-like depression along the top of the Andes. Up there at 9,375 feet above sea level, Quiteños enjoy perpetually temperate weather. Guayaquil (pop. 313,251), on the other hand, is a bustling modern city down in

the steaming coastal area. Through its port the rich products of the tropical lowlands are shipped abroad. In 1957, three of those crops—bananas, coffee and cacao—made up 85 per cent of the country's exports.

Even more than by geography, however, Ecuador is split in two by politics. Liberals and Conservatives, everywhere opposed to one another in all Latin-American lands, are mortal enemies here. Until President Ponce came along, the Liberals had held the Government since 1895. Many of their laws, which attempted to secularize this deeply religious nation, infuriated its Catholic population. For, as often happens in Latin America, the Liberals tend to pick up rabid anti-clericals—and Communists, too—as party adherents or collaborators. Officially, Ecuador has never recognized the USSR, and last September broke off relations with Czechoslovakia, the last Iron Curtain country with an embassy in Quito. Since then, even more than before, it is the fashion for Ecuador's Communists to pass as Socialists.

One of the most urgent tasks facing President Ponce is to raise the standard of living of Ecuador's low-paid workers. He gets little help and occasional hindrance from the Confederation of Ecuadorean Workers (CTE), the country's Communist-influenced, if not Communist-led, labor front. There are other labor groups, notably CEDOC, a small nucleus of Catholic workers. With President Ponce's encouragement, an attempt is now being made to rally CEDOC, certain independent unions and a number of labor leaders who quit CTE in disgust, to form a new, democratic labor front.

FR. CULHANE, S.J., Managing Editor of AMERICA, is on tour in Latin America. He interviewed President Ponce Enriquez in early February.

billion lending program to spur public works projects by States and local governments. Under the terms of a bill introduced by Sen. J. William Fulbright, States and their political subdivisions could borrow money from Uncle Sam at 3 per cent to finance schools, streets, libraries, hospitals, parking facilities and what not. The loans would run for as long as 50 years.

If Federal spending is needed to shock the economy out of the doldrums, the construction industry is perhaps the best place to start. No other industry, unless it is automobiles, directly gives work to more people, or stimulates in the process so many other industries. The National Association of Home Builders points out that construction accounts for the employment of 10 per cent of the U. S. work force, and this doesn't include workers in allied fields,

such as real estate and financing. NAHB estimates that it takes 2 million man-years of labor to produce a million homes, and that half of the labor is needed for on-site construction.

Though the Senate's \$1.8-billion priming operation is objectionable to the Administration on several counts—for instance, it extends two veterans' housing programs, scheduled to expire this summer, to mid-1960—President Eisenhower may think twice before vetoing it. In its present depression-conscious mood, Congress would likely override a veto.

... Catch in the Program

In any Government program aimed at stimulating private housing, there is always, of course, an unknown factor. The

Government can make it relatively easy for a man to finance a home, as the Senate bill does, but it cannot force him to take the plunge.

If people have no confidence in the future; if they're not sure, for example, whether or not they will have jobs six months or a year from now, they are not likely to buy a house, even if mortgage money is easy to come by and the terms are eminently reasonable. Neither will people buy if they suspect that the market is weak, and that by waiting a while they can make a better buy in the future.

Once the Senate bill becomes law, the construction industry will have to deal with this hesitant "depression" psychology. Unless it can be overcome, the Senate bill won't spark the 200,000 housing starts and provide the 500,000 jobs its sponsors are counting on.

No one doubts President Ponce's attitude toward communism. In 1945, when he was chief of the Ecuadorean delegation to the San Francisco conference which drew up the United Nations Charter, he steadfastly resisted pressure to get Ecuador to recognize the Soviet Union. In that time of great-power amity many Latin American nations recognized the Soviets for the first time. Ecuador, at Ponce's insistence, refused to go along with the trend. The President's opposition to communism has not changed since then.

REFORMS UNDER WAY

Despite the announcement, in his inaugural address, of a "period of sacrifices," President Ponce has pushed forward two sorely needed building programs: highways and schools. Aided by loans totaling \$22 million from the World Bank in 1957, he has nearly completed a highway system linking the rich agricultural areas of the Andes' slopes with Guayaquil. Correlative to this program is the construction of Puerto Nuevo, Guayaquil's new deep-draught harbor, for which a further \$11- or \$12-million loan is being negotiated. In 1956, there were 225,568 children of primary-school age out of school; two bills in 1957 provided a total of 200 additional teachers for them. By last July 1, the Congress had authorized 34 new secondary schools also, all offering at least some vocational or business courses.

The President's greatest achievement, as most Ecuadoreans admit today, has been in winning popularity after his election. He lost some of his Conservative friends by reducing rather than creating political jobs; but he won friends among the

Liberals by showing himself to be nonpartisan in ways to which Ecuadoreans were not accustomed. For instance, shortly after he was elected, the party leader of the Conservatives announced that the party would take full responsibility for the President's actions; Ponce immediately told the press that he would account for his deeds to the nation, as the Constitution stipulated, and not to the party. He won respect, too, by his tolerance toward those Liberal newspapers which had pilloried him during pre-election months. Ecuadoreans now know that an ardent Catholic can be President without showing himself either a clerical (in the objectionable sense of that word) or an anticlerical. Ponce is not afraid to go to Mass and to receive Holy Communion. He heads a group of Ecuadoreans who, after eight years' preparation, are about to publish *La Unión*, Quito's first Catholic daily newspaper.

Who will follow President Ponce in 1960? If the Liberals split, as they did in 1956, it may well be Enrique Arroyo Delgado, who just resigned as President Ponce's Minister of Government, presumably to prepare for his candidacy. One of the most feared Liberal candidates will be Carlos Guevara Moreno, an ambitious politician about whom little is known except that he fought with the Reds in Spain, allegedly as a spy for Germany. His powerful political machine in Guayaquil, the Confederation of Popular Forces (CFP), has the support of the leftist labor groups and tightly controls all city jobs. The next President may be more colorful than Camilo Ponce Enríquez, but he will hardly be so capable an administrator.

EUGENE K. CULHANE

Guidance System for Vanguard

A pleasing incident in the successful firing of the Vanguard rocket was the inclusion of a medal of St. Christopher, patron of travelers, among its components. The medal was indented for in due form—as, we suppose was every bolt and screw in the vast vehicle that put the Navy satellite in orbit. It was included on the initiative of, and at the expense of, a dozen of the Vanguard field crew—Catholic, Protestant and Jewish. The reason for including this component of the rocket, according to the official request submitted by the field crew, was “addition of divine guidance.” The medal, appropriately enough, was placed in the second stage, which contained the guidance system, or “brains,” of the rocket.

In the old legend, St. Christopher, though a giant, found himself staggering under the inexplicably vast weight of a child he was carrying across a stream. And today the United States, though a giant among the nations, finds itself almost bowed under the increasing burdens of free-world leadership that history is thrusting upon us. Not the least of these burdens is the threat represented by the man-made satellites of earth. May our efforts to cope with today’s problems be helped by a substantial “addition of divine guidance.”

NCCW On World’s Needs

Hunger—physical, intellectual and spiritual—sums up the challenge to the Catholic lay apostle in the present era of world unrest. This theme was very much to the fore at last October’s congress for the lay apostolate in Rome. Appropriately enough, it was also the theme of the study institute on human rights which the National Council of Catholic Women conducted, March 14–16, in New York.

The occasion of the institute, held at the World Affairs Center, was the forthcoming tenth anniversary of the UN Human Rights Declaration. In the course of the sessions, speakers discussed contemporary world problems as manifestations of the threefold hunger of mankind. Physical hunger called for the study of living standards and the place of voluntary agencies in foreign aid. Unesco and the question of for-

ign students in this country were included in topics examined under the heading of intellectual hunger. Religion as a mighty force for peace was stressed.

At the close of the institute, a Holy Hour on the Hungers of Mankind was conducted in St. Monica’s Church. This is a multinational parish, of which the pastor is Most Rev. James H. Griffiths, formerly Chancellor of the Military Ordinariate. The liturgical ceremony featured a dramatization of the three hungers, climaxed by the spiritual hunger of man for the Word of God.

The National Council of Catholic Women had good reason to convolve such an institute under the shadow of UN headquarters. In 1945 the NCCW was among those national voluntary organizations that urged the promotion of human rights as one of the objectives of the new postwar world organization.

Mississippi Musings

Novelist William Faulkner, a man knowledgeable in the ways of the South, touched upon Negro-white relations in a series of causeries he held recently with students at Princeton University. It has always been his belief, he said, “that the white folks and the colored folks simply don’t like one another. It seems to me that simple.”

Given the mutual dislike, he added, the responsibility for doing something about it is the white man’s. He “must change the Negro from acting and thinking like a Negro.” How? “The answer is just one word—education.” Need there be no change in the white man’s thinking and acting? Mr. Faulkner was not explicit on this point.

But he did come down to solid ground with his next observation. “The integration solution,” he said,

would be for white parents to send their kids back and back again to school with the other race. Until it becomes a habit.

Here is sound common sense. Good interracial understanding is the product of education. But peaceful race relations—what we would now call integration—are a matter of external habit. It means that in the daily contacts of life we have acquired the habit of dealing peacefully and on a basis of equality and civility with people of different races—and that, whether we “like” the people or not.

Explosive Racism

Dynamite blasts on March 16 wrecked a Jewish center in Miami, Fla., and another in Nashville, Tenn. The two outrages were probably unconnected except as part of the pattern of violence that underlies racism.

In Nashville, an anonymous phone caller told Rabbi William B. Silverman of the bombing, adding: “And we’re going to shoot down Judge Miller in cold blood.” The attack on the Jewish center was thus linked directly to the integration of Nashville public schools, begun under orders of Federal Judge William E. Miller.

Resurgent racists are trying to impose their will on the South by arson, personal assault and even murder. They threaten everyone who opposes them—colored or white, Jew or Gentile, Protestant or Catholic. They are encouraged by those in high places who assume that the only feasible response to such lawlessness is to let it have its way.

We Catholics cannot afford to ignore these attacks upon our Jewish fellow citizens. It is our own house, the common house of our American freedoms, that is threatened with the torch.

Two Plaudits for TV

In accordance with our own suggestions from time to time that the best way to get better TV programs is to applaud the good shows we actually do get, we would like to clap hands over two programs offered the nation on Sunday, March 16.

RCA presented “Hemo the Magnificent,” a scientific presentation of what science knows and does not know of the facts of the human blood stream. If the program was a little jazzed up with cartoon sequences and corny acting by live “scientists,” it was nevertheless a reverent treatment of the mysteries of life and of life’s Creator.

Perhaps even more unexpected and welcome was the treatment accorded the American theatre in “Wide, Wide World” on the same network. It would have been very easy for such a program to have featured the sensational aspects of the American stage; instead, participants like Melvyn Douglas and Peter Ustinov emphasized the spiritual and moral slant of drama.

Washington Front

From Boredom to Boredom

TO ESCAPE FOR A WEEK from the unutterable boredom of rockets and missiles and satellites, Franco-Tunisian backing and filling, Indonesian rumors, the recession-turned-slump, the slick maneuverings in Congress, political prophecies, etc., etc., let us turn for relief to the still greater boredom of daytime radio, a subject I once discussed at length (AM. 2/18/56).

If anything, it has developed even greater flaws than before. The newscasters, even the best of them, still mispronounce foreign names and places, but as the news widens, the chances for boners grow greater. In weather reports, however, there are diverting moments, when they say it will be clear, and, if the reporters looked out the window, they would see that it is snowing; or if they say rain, the sun is brightly shining, thus giving the lie to the weatherman.

The disk jockeys' ideas of a good tune and lyric grow more deplorable. Hereabouts, at least, with the exception of a few good tunes from the past, their minds run on "agony" love plaints and a depressing reversion to children's rhythm bands. One of these has for a "lyric," believe it or not, this: "We wear short shorts. Who wear short shorts? We wear short shorts. Who likes short shorts? We like short shorts," and so da capo ad infinitum, with a barbaric background of drums and

trumps. The only decent tunes I have heard recently are the Liechtensteiner Polka, and the touching "Little Blue Man," and thereby hangs a tale.

Oscar Hammerstein II was in our midst only recently (he is no mean judge of music, I deem), and in a speech he blasted disk jockeys' current choices, and made a revealing report. There is, it seems, a mysterious outfit called Broadcast Music, Inc. (BMI), owned jointly by networks and some disk jockeys on local stations. He spoke of a "music memo" going out warning that only one side of a certain disk was "BMI," and to beware of the other side. It turns out that the "other side" of the BMI disk was "Little Blue Man," with a lilting tune and a subtly symbolic story. One day a d.j. inadvertently played the wrong side, and the immediate result was a wild run on the record shops for that recording. I forget what was on the "right" side; and so, I suppose, does everybody else.

The commercials, of course, get worse and worse. There is the hard sell, where they yell at you and *order* you to buy this or that product (often "no money down"), and the soft sell, which is sweetly reasoning. I find them equally objectionable, for the recordings vary not, verily, from hour to hour, day to day, week to week, month to month. Of course, the wary hearer turns them down so he can't hear them. Will Madison Avenue never learn? One adman has defended repetition (and instanced Khrushchev's "Summit Meeting, Summit Meeting. . ."). What the adman didn't know was that we can turn the dial on him, and we can't do that with the Soviets.

WILFRID PARSONS

Ave. N. W., Washington, D. C. It reports on the methods and results of a study carried out by NCCC.

Underscorings

DR. JOHN P. HAGEN, director of Project Vanguard, was honored on March 17 by a citation from the Georgetown University Club of Washington, D. C. The occasion, planned some time before, happily coincided with the successful firing of the Vanguard. Dr. Hagen received a Ph.D. in radio astronomy from Georgetown in 1949, where he worked under Fr. Francis J. Heyden, S.J., director of the Georgetown observatory.

►ON THE OTHER SIDE of the Atlantic, the Jesuits of Stonyhurst College, England, with the help of leading British scientific groups, were re-equipping their 120-year-old observatory to take part in a world-wide study of terrestrial magnetism.

►THE CHRISTIAN CULTURE AWARD of Assumption University of Windsor, Canada, will be conferred this

year on Allan Tate, professor of English literature at the University of Minnesota, distinguished American poet and critic. The award, a gold medal, will be presented to Professor Tate at the university on May 4. Previous recipients have included Sigrid Undset, Jacques Maritain, Philip Murray, Henry Ford II and Christopher Dawson.

►RIGHT-TO-WORK LAWS are discussed in catechism form in a 15-page brochure, *20 Questions about the "Right to Work,"* published by the Catholic Council on Working Life, 21 West Superior St., Chicago 10, Ill. (1-9, 10¢ each; discount for quantity).

►SOCIAL WORKERS and others professionally interested in adoption problems will find useful material in *Adoption Practices in Catholic Agencies*, published by the National Conference of Catholic Charities, 1346 Connecticut

►THE SCHOOL OF SACRED THEOLOGY of Saint Mary's College, Notre Dame, Ind., announces its 16th annual summer session, June 23-Aug. 1. Since its foundation in 1944, this theological school for lay and religious women has graduated 145 with the degree of M.A. in Sacred Doctrine and 42 Ph.D.'s.

►THE GRAMARIAN'S CRAFT, an exposition of the problems involved in editing ancient and medieval texts, is being published in *Folia*, a publication devoted to "Studies in the Perpetuation of the Christian Classics." The text is adapted to upper-division or graduate students (70 Remsen St., Brooklyn 1, N. Y. \$1).

►THE ATOMIC ENERGY COMMISSION has made a grant of \$20,800 to Spring Hill College, Mobile, Ala., for equipment and materials for a teaching program in nuclear energy.

Editorials

Moral Stamina for the Summit

WORLD PUBLIC OPINION, they say, is virtually compelling this nation to agree to sit down at a summit conference. If that is true, and it certainly seems to be the case, then it is obvious that public opinion holds the key to today's international picture. The great United States is led reluctantly into this course of action because we fear to disregard what we think is the "judgment of mankind."

That world opinion has thus forced our hand is not necessarily a bad thing. On the contrary, it may be a quite healthy influence on our affairs. The existence of this pressure on the international scene, however, should inspire us to take a look at public opinion in this country. Though great decisions are being made in the world's capitals and in Washington particularly, we regret that, to date, public opinion has not yet struck the high note of idealism and dignity that our present circumstances demand.

For the past two years, community leaders in many of our cities have been sitting down to discuss a subject of great relevance to this point: "Our Moral and Spiritual Resources for International Cooperation." This topic is one of four discussion programs promoted by the U. S. National Commission for Unesco. It was judged to be an issue which might stimulate local opinion-formers and thought-leaders to come to grips with important problems affecting our foreign relations.

No one can deny the importance of this theme. It is to be regretted, however, that only a few thousand participants joined the discussions. No doubt these "Citizen Consultations," as they were called, were useful, so far as they went. Yet, at a time like this, when by all indications international policy is at the crossroads, it is

remarkable how little the "moral and spiritual" side of the problem has appeared in public discussion.

Instead, the public's attention is absorbed by really secondary questions: where to hold the summit conference, whom to invite, what should be on the agenda, and so forth. But international conferences, like peace itself, are not won or lost in the last analysis because we met here rather than there, or talked with this country rather than that, or about this rather than that topic. The lasting value of a conference lies in quite different factors, much more subtle, which belong to the domain of our moral and spiritual powers. It is true that peace can be endangered by errors of judgment; but peace is not lost so much through mistakes of judgment as through moral failings, through errors that find their roots in greed, pride, servile fear or lack of moral courage.

Is there any real danger that the United States will be handicapped at a future summit conference by its poverty of "moral and spiritual resources"? To that question one can reply that, in such an hour, the nation can never have enough ammunition of this order. Others will answer that the growing economic crisis of the country may, at the worst possible moment, set loose a flood of uncontrollable passions, the result of fear and greed, that could have a disastrous effect on the success of summit talks. The danger, in any case, is too close for comfort. Peace is the product of man's ability to distinguish what is essential from what is not, and to choose between them rightly. It means the ability to endure restraints, in the persevering pursuit of ends really worth seeking. If we have any "resources" of this nature, they are now under test.

Semantics of Right-to-Work

THE GENTLEMAN WHO TRIGGERED this editorial—an old friend of ours—is not only fair-minded toward labor unions; he is considerably more knowledgeable in labor-management affairs than the average white-collar American. It was, then, disconcerting to learn that he was deferring judgment on a proposed right-to-work law in his State until, as he explained, he had a chance to see the text. He had come to feel that the abuses revealed by the McClellan committee called for corrective legislation, and he thought it just possible that the right-to-work law might be so drafted as to eliminate these abuses. He added that he still believed, of course, that there was much to be said for the union shop. In fact, if

unions and employers wanted to carry on production under union-shop conditions, he would stoutly oppose governmental efforts to interfere!

To the discerning reader it will be clear at once that our friend is confused. Despite all the talk about right-to-work laws, he still doesn't know what right-to-work laws are. He doesn't know that they are essentially very simple, and that in their key provision they are all the same. A typical law, for instance, states:

The right of a person to work shall not be denied or abridged on account of membership or non-membership in any labor union.

Such laws have on the face of it one and only one

purpose: to ban the union shop and all other forms of union security. They don't directly attack a single one of the abuses highlighted by the McClellan committee hearings.

Our friend then had no reason, pending an examination of the text, to suspend judgment on the right-to-work proposal. The text would bring no new illumination. It would be practically identical with the texts of all right-to-work laws. It would simply empower the government to forbid what he is convinced the government ought not to forbid—the freedom of employers and unions to contract for the union shop. As we said, our friend is confused.

This confusion about right-to-work laws appears to be widespread. Last fall the American Institute of Public Opinion asked a sample of the electorate these two questions:

1. "People in favor of right-to-work or open-shop laws say that no American should be required to join a private organization, like a labor union, against his will. Do you agree or disagree?"

2. "Those opposed to right-to-work or open-shop laws say that when all workers share the gains won by the labor union, all workers should have to join and pay dues to give the union financial support. Do you agree or disagree with this?"

With the argument in the first question, 73 per cent

agreed; 18 per cent disagreed; 9 per cent had no opinion. But with the argument in the second question—an open contradiction of the first—45 per cent agreed, 41 per cent disagreed; 14 per cent had no opinion. The shifting of position was obviously illogical.

Nor is the confusion restricted to the general public. In its January, 1958 issue, *Work*, monthly organ of Chicago's Catholic Council on Working Life, discussed the results of a questionnaire at Northwestern University Law School. One of the professors asked his 125 students these questions, among others:

1. "If a company and a union agree voluntarily that all employees represented by the union in the plant should become members of the union, should such an agreement be permitted by law?"

2. "Are you in favor of the so-called State right-to-work laws?"

To the first question 84 students said Yes; 41 No. The tally on the second question was 80 Yes, 45 No. Yet all those who answered Yes to the first question should logically have said No to the second.

The conclusions from all this is clear: many of those called upon to vote in State right-to-work referendums haven't a correct idea of what they are voting on. Victims of semantics, their ballots sometimes contradict their honest convictions. The issue being so serious, this is something to worry about.

Supreme Court on Moral Law

IN A LITTLE-PUBLICIZED DECISION, the U. S. Supreme Court upheld on March 3 the statement of a Pennsylvania State court in *Randall v. Pennsylvania* that "our Federal and State Constitutions assume that the moral code which is part of God's order in the world exists as the substance of society.... We have not cast ourselves adrift from that code, nor are we so far gone in cynicism that the word 'immoral' has no meaning for us."

This forthright stand was occasioned by a case in the State, in which a man was sentenced to prison for having "corrupted the morals" of three 17-year-old girls. The man's attorneys claimed that the term "moral standards" is not precise enough to establish "a type of conduct" to serve as a norm in criminal cases. They argued further that the "world is not governed by an immutable moral code given by an Omnipotent Hand." In refusing to entertain the appeal from the Pennsylvania court's decision, the U. S. Supreme Court agreed in effect that there are still some moral standards that remain "the substance of society."

The importance of this judicial stand becomes more apparent when it is related to the whole context of the current debate over censorship. Adversaries of censorship frequently resort to the argument that such words as "obscene," "immoral" and the like are too "imprecise" to form a basis for judicial decisions. They demand, in fact, an impossible perfection on the part of the law in this matter of precision.

Such perfectionism is not only impractical; it flies in the face of American legal tradition. In the U. S. Supreme Court decision of June 24, 1957 (*Roth v. United States* 77S. Ct. 1304), which declared that obscenity does not enjoy the constitutional protection of freedom of speech, the Court made this statement with regard to "imprecise" language:

This Court . . . has consistently held that lack of precision is not itself offensive to the requirements of due process. . . . All that is required is that the language "conveys sufficiently definite warning as to the proscribed conduct when measured by common understanding and practices . . ." (*United States v. Petrillo*, 67S. Ct. 1538 [1947]). These words ["obscene" and the like] mark "boundaries sufficiently distinct for judges and juries fairly to administer the law . . ." (*ibid.*).

This statement by our highest tribunal echoes, perhaps unwittingly, the thought of St. Thomas Aquinas:

Human laws cannot have the unerring quality of scientifically demonstrated conclusions. Not every rule need possess final infallibility and certainty; as much as is possible in its class is enough (*Summa Theologica*, Part I-II, q. 91, art. 3, ad 3).

Conclusion? Even in our pluralistic society the moral law is still recognized as the basis of legality, despite "imprecisions" in terminology. So long as this judicial mentality persists, we may still claim that this nation is governed "under God."

Prank, Poltergeist or PK at Seaford?

DON'T READ ANY FURTHER if you expect to find here the answer to the Seaford mystery. What happened at the Long Island home of the Herrmann family still awaits explanation. This writer was only one of many observers who went away more confused and uncertain than when he came. On the basis of what we know to date, perhaps no solution will ever be found. We may never really know why bottles began popping their screwed-on caps or why small objects started flying about, in full view of witnesses, to dash themselves against the wall or against furniture. The strange rappings also heard can perhaps be brushed away as pure imagination. But the broken figurines, the marred furniture, the stained walls, the smashed phonograph and other debris remain as mute evidence that some force invaded the house. But who—or what—was that force?

It is not necessary to repeat the details of the "occurrences" (to use the neutral language of the Seaford police). The series of events that began on February 3 and continued as late as March 4, have been amply publicized, notably in a long story in *Life*, issue of March 17. The site is the suburban home of Mr. and Mrs. James M. Herrmann and their two children, Lucille and James Jr., aged 13 and 12 respectively.

Of one thing the police are sure. James Jr. is not hoaxing the neighborhood. Too many incidents have taken place when it was physically impossible for him to be the author. So pranksterism is out. As for the "scientific" explanations—high-frequency sonic booms, atmospheric pressure, shifting foundations and such-like causes—these no more satisfy the inquirer than the theory that the ghosts of the Indians who once roamed Long Island's South Shore are simply protesting the inroads of Suburbia.

There remain two other explanations. Either this is an instance of poltergeists or it is a rare case of PK or psychokinesis. The Herrmanns are Catholics, members of St. William the Abbot parish in Seaford, which is a commuter town about 30 miles from Manhattan. Many religious articles are involved in the "occurrences." The holy-water bottle was four times uncapped, upset and spilled; the small crucifix hanging over the boy's bed was thrown to the floor; the statue of the Blessed Virgin, standing on the dresser of the parents' bedroom, went sailing across the room to leave some of its plaster still imbedded in the mirror frame opposite. Prayers were said by Rev. William McLeod of St. William's early in the case.

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This writer, no special student of poltergeists, tried to read up on the subject before taking off for Seaford. In the authoritative book of the late English Jesuit, Father Herbert Thurston, *Ghosts and Poltergeists* (Henry Regnery, 1954. \$4) he found a series of historical incidents involving those mischievous forces which delight in making noise (whence they get their name, "noisy spirit"). At Seaford the traditional pattern seemed to be verified: flying objects, the presence of adolescents, irrational and harmless episodes.

Mrs. Herrmann, at home with her two children, was quite willing to show the material evidence in the case—mostly broken bric-a-brac. Later that evening Mr. Herrmann himself, back from work as an airlines liaison representative, gave the reactions of a head of family no little annoyed that the tranquility of his house is upset by events beyond his control. Lucille and James Jr. were well-mannered, as children should be in the presence of company. The mother, a trained nurse, manages the house efficiently; she did not bat an eye when on short notice she had to set an extra place at the dinner table. If there was a poltergeist at the Herrmanns', the puckish imp is living up to character, for the German order and Italian piety that dominate the household are the very things he would take greatest delight in upsetting.

But is it necessary to look for supernatural or preternatural forces to explain the Seaford mystery? Father Thurston himself did not rule out the possibility that human powers as yet unfathomed may be the source of the phenomena he spent his life studying. And, in fact, from Duke University's Parapsychology Laboratory came Dr. J. Gaither Pratt to find out if Seaford might not be a case of psychokinesis—the power to move matter by an effort of the mind. He wanted to find out if perhaps some human being, consciously or unconsciously, was employing rare but natural powers to move these objects in defiance of the laws of gravity.

Dr. Pratt may have something to tell us later about the results of his inquiry on PK at Seaford. His explanation will be as good as anyone else's. Parapsychology is a controversial field, as can be witnessed by an article appearing in the December, 1956 *Month* (the same Jesuit London monthly to which Father Thurston so often contributed). This article was severely critical of the methods used by the parapsychologists, though without slamming the door on the possibility that there might be something to it. Other Catholic writers, such as the French Dominican Father Reginald Omez, are more enthusiastic in their support of parapsychology. What will Père Omez say about Seaford?

ROBERT A. GRAHAM

The Believing Scholar

Jerome Taylor



HERE HAS BEEN ENOUGH TALK now about Catholic scholarship, as scholarship. Catholic scholars have been alerted to the shortcomings of their tribe. They have been accused of being wanting in professional excellence, and they have defended their professional achievements where they knew defense was due. As far as professional excellence is concerned, it is time now for that silence and solitude in which the true scholar, painstakingly assembling and sorting his materials and his thoughts, labors toward truth for truth's sake—not for the prestige of any visible society.

What I have missed in the recent discussion has been any reference to what I think of as the transcendent, final and spiritual value of Catholic scholarship. Does professional excellence, indeed, adequately measure the value of the Catholic scholar? Does such excellence mark the limits of his vocation? I would like to venture a word on these questions. But I prefer to expand the area of inquiry. Why speak only of Catholic scholars?

The value I have in mind attaches to scholars of all shades of Christian commitment, and even further to all scholars who believe in the Living God as Creator of the universe and of man. I do not wish to ask whether such scholars have, by their professional achievements, shed luster on their belief-group, or lived up to the intellectual ideals of their respective religious traditions. I wish rather to ask whether the believing scholar, modest though his professional attainments may be (better, of course, were they always superior!), has not a unique quality, a special role, a distinctive and compelling vocation which sets him apart from even the intellectual Goliath who is without faith and whose vision and stature are wholly of this world. I wish to consider how, precisely as a professional specialist, and yet precisely in virtue of his belief, the believing scholar may be held to possess a unique quality and a sublime vocation.

To be sure, there have been valuable inquiries already into the special quality of the believing scholar. The Edward W. Hazen Foundation, for example, has sponsored a series of essays "by natural scientists, social scientists and humanistic scholars concerning the religious issues, implications and responsibilities involved in the teaching of their respective disciplines" (preface

MR. TAYLOR of the English Department at the University of Notre Dame will be remembered for an earlier article, "Marriage Can Be a Trial, Too" (AM. 4/6/57).

to the series). For the series, Prof. Hoxie N. Fairchild, a Protestant scholar in my own field, has written brilliantly on *Religious Perspectives of College Teaching in English Literature*. Still within my own field, Prof. Douglas Bush, in what he dryly calls "old-fashioned" disapproval of the New Criticism, has written: "The common reader might go so far as to think that poetry deals with life, that for the serious poet life embraces morality and religion, and that it seems very strange for a serious critic to retreat into technical problems." The believing critic is expected to achieve a fuller humanistic evaluation of literature, with a religious information, insight and zest greater than those possessed by his non-believing colleague.

ALWAYS THE BELIEVER

So, too, in all other disciplines which deal in some way with man. Among Catholic historians, Prof. Matthew A. Fitzsimons, with a fine modesty, has recently declared:

In my continuing aspiration to be a scholar, I have found Church teaching to be shaping in innumerable ways my vision of the world and its history, a vantage point which, of course, could not have been achieved by history as science.... His religion may provide vital insights for the Catholic scholar and may, indeed, shape his whole work without impairing but rather perfecting its scientific quality.

The Tucker Fellowship at Dartmouth, the Danforth Foundation on a national scale—one could cite numerous other examples—are likewise concerned with the value of religious knowledge and belief to the scholar in all departments of higher learning.

But all the inquiries with which I am so far familiar approach the relationship between belief and scholarship from what might be called an *inter-disciplinary* viewpoint. These inquiries examine the varying pertinence of religion to specific disciplines, and the way in which religion peculiarly interests, or belief peculiarly equips, the scholar in each discipline. They do not ask whether all believing scholars, through their belief, constitute a learned community which, as a whole, has a unique vocation. Furthermore, what of the mathematician, biologist, physicist, chemist, engineer, the teacher of foreign languages, the teacher in any field which, of itself, lacks direct religious or moral reference? In such areas is the believing scholar only a scholar? In these areas, at least, is professional competence alone the

adequate measure of his vocation? I think not. But to demonstrate this one must move beyond concern with the inter-disciplinary relevance of religion.

The believer, let us repeat, is the man who looks with reverence to a personal God as Creator of the universe and of man. The believer, in this sense, has been among us since the primitive day of man's emergence as man. He is with us in Adam, Abel, Seth and Noah; in Abraham and the children alike of Ishmael and of Israel; in the circumcised Mohammedan of today who looks to Abraham as father, and in the uncircumcised Christian who claims sonship of Abraham by adoption through Christ; in the wise men of the East, and in the "pagan" philosophers of Greece and of Rome. From the beginning, the believer has known that creation, in its intense beauty and complexity, is a distant reflection of the Living God. He has understood that man, because he can know and love and utter, is more than a reflection, is the image of God. He has grasped the startling truth that his own inner growth in knowledge and virtue perfect within him the very likeness of God.

ATHWART A TRADITION

The believing scholar of today stands in this tradition. He is, moreover, heir to the clarifying elaborations added from all sides to the long line of such belief. Of all such clarifications, the one most relevant here is the concept of exemplary causality as applied to the creating act of God. Père Jules Lebreton, S.J., for one, in his *Histoire du dogme de la Trinité*, has admirably traced what the Hellenic world, the Judaic world and the Christian world each contributed to the concept of the Divine Wisdom or Mind or Idea, the Logos or Word or Son of God, as pattern of all created things. My work has brought me into contact with what a number of medieval Christian thinkers held on this subject, and one thing has become clear to me. The fact that man's intellect and, more radically, the whole of created reality which man as scholar studies, reflect the unitary Wisdom of God the Creator is the basis for the unity of knowledge and the community of scholars.

Daring Christian teachers of the 12th-century school of Chartres did not hesitate to speak of God as the very Form of the created universe. "*Deus forma essendi*," exclaimed Thierry of Chartres. Yet here was no pantheism. The Chartrians carefully distinguished between the "simple Divine Form" and those countless forms of created things which were its refracted and multiplied images.

The Neoplatonic character of this conception did not cause Aquinas, a century later, to discard it. In his *Summa Theologica* (Part I, q. 44, art. 3; q. 15, arts. 1, 2, 3) we find the great doctor, too, teaching that because the natural forms of all created things proceed from the Divine Wisdom, God Himself must be asserted to be the Prime Exemplar or pattern of all created reality. Thus, he continues, every created thing, in its own distinctive nature, shares in some way a likeness to the Divine Nature. But the diversity of the universe becomes one in God's knowledge.

As for man, unlike everything else in material crea-

tion, he is created, not according to some one pattern in the mind of God, but rather in the image of the whole divine mind and of all the patterns of reality, reduced to simplicity, there contained. Man's mind is meant to discover and comprehend all things, even as these are comprehended in the Wisdom of God. It is Hugh of St. Victor who gives to the arts and sciences, to the educational process itself, the role of restoring in man his lost likeness to the Divine Wisdom. "This is what the arts accomplish, this is what they intend," he writes, "namely, the restoration within us of that divine likeness which to us is a form but to God is His very nature."

This is not theology, it is philosophy. It is not specifically Christian; it is accessible to every believer as a naturally reasoned elaboration of his belief. It tells the believing mathematician, biologist, physicist, chemist, engineer that the realities with which he deals, whatever their mode of existence, are holy things and that they and the truth which he formulates about them have their exemplary source and final verification in God, whose very being they reflect. It tells him that the better he becomes professionally, and the greater expertise and competence he acquires in the purely secular materials of his science, the more adequate does his mind become to that divine likeness according to which these materials were created. And if, at a convocation of his university, he looks about at his fellow scholars and their students, at the *universitas magistrorum et studentium* as the medieval formula had it, he knows that in the collective unity of their specialized professional knowledge they represent, sacramentally somehow, an image of that Divine Wisdom which in the beginning was with God, and was God, and made all things.

FONS ET ORIGO

In a church-affiliated college or university especially, the collective professional knowledge and common belief of the faculty surely must lead ineluctably one step further: to an act of communal praise in which the believing scholars confess God to be the vital source, the holy exemplar of all those departments of necessarily sacred reality which they severally study. It is recognition and worshipful praise of the Divine Wisdom, the *Hagia Sophia*, for which I consider the believing scholar uniquely equipped and to which I believe him uniquely called. St. Paul tells us that God has predestined man from the beginning of the world "to the praise of the glory of His grace" (Eph. 1:6). The believing scholar, precisely in virtue of his scholarly knowledge and in virtue of his belief, has the sublime vocation to praise the glory of God's grace as the non-scholar, the non-specialist and the non-believing scholarly specialist, never quite can.

In all the recent discussion of Catholic scholarship, I have feared that colleagues outside the Church might find an emphasis which they would interpret as "ecclesiastical patriotism," as Catholic chauvinism. It is therefore in the broadest possible terms that I have wished to raise the question of the believing scholar's vocation and to attempt an answer to it. Still, it is proper for me to say that the question first arose for

me within a Catholic context and has fullest personal meaning for me within that context.

Somewhat less than a year ago, the Notre Dame chapter of the American Association of University Professors voted to sponsor a Faculty Day at which the vocation of the Christian teacher should be examined in prepared talks and discussions. The president of the university, Fr. Theodore Hesburgh, had said in a recent sermon that it was "certainly no less true of universities than of men that the unexamined life is not worth living." Notre Dame called itself a Catholic university. How did its life, its task, like those of Catholic universities everywhere, differ from those of a secular institution? What did this difference mean practically in the lives and work of its professors who, besides being scholars, were also Catholics?

It was at the Faculty Day, held last November 1, that I heard Fr. Leo R. Ward ask whether the "faith-knowledge" of the Catholic chemist or mathematician "lay fallow" in his mind when he was engaged upon his profession. The common view seemed to be that it did, that between his secular profession and his religious confession there could be no bond. This seemed to me an oversimplified and mistaken view.

SCHOLARLY WORLD AT WORSHIP

It was at this Day that I was chagrined to discover that more than one Catholic scholar whom I greatly respected thought it somehow inept, and at any rate supererogatory, that a Catholic faculty, as faculty, should offer together the Holy Sacrifice of the Mass. Said one speaker: "Some have argued that the intellectual community of belief should be confirmed by corporate worship. Others have replied that such a proposal is a romantic suggestion designed to promote a corporate, quasi-clerical life, impossible for modern university scholars, who, moreover, are members of parishes." But it seemed to me that it was above all the Catholic scholar who knew that the Divine Wisdom, Second Person of the Trinity, had become flesh; that having taken the Name above all names, He dwelt among us; that He incorporates man in the sacrifice of His Cross through the sublime action of the Mass. I could think of no better acknowledgment of the Divine Wisdom for Catholic scholars than participation in His sacrifice and communion with Him in His divinity and His assumed humanity, with the Lord Jesus Himself.

For the proposal that a Catholic faculty, as faculty, together seek such participation and communion, the term "romantic" seemed to me misplaced. That a faculty which might meet regularly for Mass would be guilty of "quasi-clerical" aspirations, I found it hard to hold in a day when the layman's role as co-offerer with the priest has been so clearly and purposefully defined. I could not see that the participation of individual scholars in the life of their separate parishes is sufficient acknowledgment of the special bond obtaining between an academic community and the Living Truth which underlies its professional pursuits. I felt that some attempt should be made to present justly the other side.

Finally, at the *Missa Recitata* offered by Bishop Leo

A. Pursley of Fort Wayne at the close of the Faculty Day, I heard the bishop say what I subsequently tried to elaborate and explain to myself:

If the first and greatest commandment is to love God with our whole mind, then no part of the mind can be devoted to its own cultivation, its own operation, its own achievements, without reference to the holiness of the truth which it serves, the truth which is holy precisely because it is a revelation of God. . . . It may be helpful to remind the Catholic who labors in this important field that the light of supernatural faith will not hide from him the secrets of nature, will not hinder his search for further knowledge; *that it will, in fact, enable him to see in what he sees much more than he sees*, because, unlike his unbelieving brethren, he will see also the design, the order, the unity of the providential plan of God.

His words were in part the beginning of the effort I have reported here; they may well serve then as a fitting conclusion.

Our Mousepiece



Paddy the Shea Mouse loved Lent. First of all, there was so much fish thrown away in his neighborhood that the cats refused to bother him and his kind. Secondly, during the holy season the Widow O'Brien's pantry was full of cheese scraps, bits of egg-salad and plenty of delicious cold macaroni. Finally, the Widow O'Brien had the habit during Lent of re-lining her pantry shelves with fresh Catholic newspapers.

Paddy couldn't read much more than the headlines, but he used to peruse these, his tail whipping ecstatically as he raced back and forth on the shelf. "Cyclone in Oklahoma: No Catholics Killed," read one headline. He quivered with excitement.

"God's Goodness Extends to Creatures of Universe," screamed another head. This made Paddy feel sort of warm and snuggly inside. Paddy thrilled to: "Holy Trinity Proclaimed Great Christian Doctrine." Also to: "Peter, James, John Impressed by Transfiguration," and "Simeon and Anna Good Persons, Says Scripture Scholar."

A final headline puzzled Paddy. "Slump in Moviegoers Traced to Catholics." As a popcorn cleaner-upper in the balcony crew at the Blue Mouse, Paddy had always thought that Catholics, Protestants and Jews slumped naturally in their seats. But here was the fact: Catholics make people slump!

Isn't Paddy stupid!

W. T. C.

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Social Work: Profession and Vocation

Daniel E. Jennings Jr.

BY 1965 THERE WILL BE a demand for between 125,000 and 150,000 social workers in the public and private health and welfare agencies in the United States. Though today there are approximately 80,000 persons employed as social workers in this country, there are some 10,000 existing vacancies because of the lack of qualified personnel. Despite the fact that existing welfare services are steadily expanding and new services are constantly developing, since 1950 enrolment in the sixty graduate schools of social work in this country and Canada has been at less than capacity. These schools are annually producing only about 2,000 social workers. Social-work educators and others who are aware of this critical shortage are concerned as to how this increasing demand for social service personnel can be supplied. It is the writer's opinion that many young men and women are not sufficiently aware of the many career opportunities that exist in the field of social service. This article briefly outlines some of the attractions and satisfactions social service offers both as a profession and a vocation for Catholic laymen.

Fr. Walter McGuinn, S.J., founder and first dean of the Boston College School of Social Work, defined professional social work as the dedication of a person's life to the service of mankind, based on belief in the dignity of man and his priceless value in the eyes of God. He looked upon the Catholic school of social work as a graduate professional school, organized for the purpose of giving a distinctive intellectual and spiritual formation to young men and women who aspire to the vocation of administering the corporal and spiritual works of mercy. There are now six such schools in the United States under Catholic auspices, whose programs are accredited by the Council on Social Work Education. These schools are at The Catholic University of America, Washington, D. C.; Our Lady of the Lake College, San Antonio; Boston College, Boston; Fordham University, New York; Loyola University, Chicago; and St. Louis University, St. Louis.

A qualified professional social worker is expected to have at least two years of graduate training in an accredited school of social work. This is the membership requirement for the National Association of Social Workers and a prerequisite to appointment or advance-

ment in most professional positions in the field of social welfare. Studies include courses in social casework, social group work, community organization, public welfare, social administration, social research, medical information and psychiatric information. Ordinarily the student social worker is engaged in part-time field-work practice in a community social agency as he studies in school.

THE POWER AND SECRET

It is only within the last fifty years that social work has developed as a profession. There are varieties of settings in which social workers practice. Those whose positions call for direct one-to-one relationships with individual persons are called "caseworkers." Some caseworkers specialize in meeting the needs of children (child-welfare workers), some in helping persons whose problems arise from medical illness (medical social workers) and some in helping individuals and families whose problems are of an emotional or psychological nature (psychiatric social workers). Social workers who work with people in groups are called "group workers"; those concerned with organizing and adapting social institutions to meet better the needs of the community as a whole are called "community organization workers." Other social workers specialize in working in school settings, in courts, in social research and in the administration of social agencies. Recent trends, however, have placed less emphasis on specialization and more on the broad basic preparation necessary for all social workers, whatever the immediate assignment or agency in which they work.

Being a social worker involves more than just the completion of academic courses. The work is an art—that of collaborating with clients—and the secret of becoming a successful social worker lies in the integration of scientific knowledge and skill with the manifestation of an intense and warm interest in people. Professional competence calls for the conscious use of oneself in a constructive relationship developed and utilized with a client, group or community. The relationship is a means to an end—the end being the maximum growth, development and use of the client's God-given potential. In other words, the social worker helps people to help themselves by assisting them to develop their personalities, to utilize fully their inner resources and to profit from those facilities which society provides for attaining these goals.

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But how does this work in practice? Consider, for example, the caseworker. In many respects his role varies according to how he is using his own personality to maintain a meaningful interpersonal relationship with another human person, in order that this process of growth can be accomplished. Even interviews with clients known over a long period of time present a challenge. Typical variations of the caseworker's role may include a combination of the functions of parent, surrogate, friend and confidant. A young adult who, because of severe emotional deprivation in early years, has little confidence in his ability to hold a responsible job despite his innate potential abilities desperately needs someone who understands and cares. This relationship becomes a means by which he is able to absorb confidence, courage and strength to develop into a self-sufficient, self-respecting responsible citizen making his own best contribution to society. To an eight-year-old little girl whose father is overseas in military service, the social worker is an adult who understands and knows what it means to a child to be left suddenly and unexpectedly by her father. There are thoughts and fears that are made less frightening through discussion or play therapy with the social worker—thoughts and fears about which a little girl just doesn't always feel comfortable enough to talk with her mother.

FOR EXAMPLE

A middle-aged woman whose husband is dying of an incurable illness, and who is herself convalescing from a heart attack, looks to her social worker for strength and support. These she derives from the interviews in which she is able to reveal her fears, worries and resentments. Her social worker helps her to accept some of her limitations and assists her to develop new interests and activities appropriate to her changed way of life. She becomes increasingly able to assume responsibilities during the husband's illness and to plan for her future within the limits imposed by medical restrictions. In addition to contacts such as these, the case worker may visit aged persons in their homes, or see sick and disabled persons in hospital and nursing homes. There are also for him stimulating conferences with a supervisor, staff meetings, and consultations with a psychiatrist for deeper understanding of clients and the process of psychodynamics between them and himself. There are also opportunities to participate in community planning and professional activities.

For the Catholic social worker, far more than social consciousness or a humanitarian spirit is needed to supply the necessary vitality for this dynamic work and way of life. Social work can be a hard, tedious, tiring occupation. Father McGuinn recommended that

magnanimity should be a characteristic virtue of the Catholic social worker. This virtue is the noble and generous disposition to undertake great things for God and for neighbor. Munificence (which is needed also) is the inclination to do great works and at the same time to undergo the great expenses that such works entail. Patience and constancy are needed every hour of every day in the life of the

Catholic social worker. . . . Prayer and the frequentation of the sacraments are the *sine qua non* in the armor of the social worker.

To the Catholic social worker his clients are his brothers in Christ and fellow members of His Mystical Body. It is Christ whom we serve in the persons of our clients. It is His own love we bring to them. Many, unfortunately, have no other source of contact with that love. We become His hands, His feet—His love flows out from our hearts. It is through the social worker that many lonely souls will see reflected the loving concern of their Heavenly Father. It is our task, then, to make Christ live in the world. How appropriate for a social worker becomes the prayer of St. Francis of Assisi:

Lord, make me an instrument of Your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

This then is the challenge: children, adolescents, parents, increasing numbers of older citizens—all in need of professional understanding and counseling, needing someone who knows and cares, somebody willing and able to assist in planning to ease certain of life's stressful situations and events. For those willing to undertake the necessary training and self-discipline, there awaits the reward of experiences which make a life full, rich and heartwarming. And if we consider social service as a vocation, may we not anticipate hearing the words of our Lord: "As long as you did it for one of these, the least of my brethren, you did it for me"?



peter the rock

I AM stone rolled
Across the mouth of the tomb, closing His lips in dumbness,
Granite lining the cup-shaped walls, drowning
His limbs in darkness, marble crowding
His bones with coldness.

I HAVE rolled stone
Across the mouth of my heart where walls, once flesh,
Are granite-lined, where hearth is marble-robed.
Something numb and frozen lies inside
Since the fires died.

THOU WHO hast come
To cast fire on earth, roll back the stone, powder
The granite, melt the marble. Thou who hast turned
Water into wine, change into heart again
This rock of Thine.

ROBERT O'CONNELL

State of the Question

CHRISTIAN DUTY TO THE SUPRANATIONAL COMMUNITY

Marga A. M. Klompe, who became Minister for Social Welfare in the Netherlands Government in October, 1956, has contributed this important study to *World Crisis and the Catholic* (copyright 1958, Sheed and Ward, Inc., New York), a collection of essays published on the occasion of the Second World Congress for the Lay Apostolate, held in Rome October 5-13, 1957.

THE WORLD IN WHICH the Christian is placed is continually changing; and the Christian's task in the world changes correspondingly. This is particularly true in our own century, when we are witnessing great and deep changes in the circumstances of our existence. We have the impression of being in the rapid current of a tremendous evolution, whose direction it is difficult for us to discern, and more difficult still to influence. One of the characteristic features of this evolution is undoubtedly the victory over distance and the rapid intensification of contacts, both in the ordinary and in the deeper sense of the term.

Thanks to an extraordinary technical progress with which we can hardly keep pace, news penetrates from the furthest regions of the world into the smallest and most intimate spheres of each individual existence and of wide sectors of the community, and that with such rapidity and through so many highly developed means of communication that an uninterrupted stream of detailed information reaches us on the happenings of practically the entire world. The joys and sorrows, the problems and desires, the faces and the voices of men and women in Africa and Asia, at times even a voice from those who are suffering and calling for help in the night of communism—everything penetrates into the narrow limits of the family circle.

With this victory over distance there is developing also a new vision and a new understanding of the world. Each one of us knows today more about the world than the generations which have preceded us. This increased knowledge means greater possibility of direct influence, and therefore also increased responsibility. It is a matter of daily experience that an event taking place today in any given part of the globe can have direct consequences within the shortest space of time, in another, and often distant, part of the world.

We are affected by these events, but we are also in a position to influence them without moving from where we are. Our awareness of this fact helps us

to realize that the peoples are bound together in a community based on common destiny; that they have, moreover, the concrete, practical possibility of giving visible form to this community, through permanent collaboration, and by creating comprehensive organizations and institutions for a universal community of peoples.

Our century has therefore rightly been called the century of the unification of mankind. We see today how states are experiencing almost everywhere the need to join together in wider communities; the South American states are more keenly aware than in past centuries that they must determine together the future of their continent; the Arab peoples are becoming conscious of their common background of language, origin and religion, and are striving to give expression to this common heritage in greater unity; the European peoples are becoming aware of their common cultural, historical and spiritual foundations and are tirelessly seeking new forms of lasting integration.

These limited regional movements toward unification are taking place today in all parts of the world and on every continent. A parallel development at a higher level is also taking place toward unification in an all-embracing organization of the community of peoples. Since the Second World War, and on the foundations left by the former League of Nations, the aim has been, and is, to create, in the United Nations, the final community of all peoples throughout the world, based on justice, freedom and peace.

There is no need to stress here the shortcomings, weaknesses and limitations of all these undertakings; we have been made painfully aware of them, moreover, in the very recent past. But these considerations should not make us blind to the fact that the efforts to intensify international collaboration, and this tireless striving to achieve a new structure of international life through supranational activity carried out in a spirit of justice and peace, are something more than mere superficial political opportunism, something more than a clever disguise for ineradicable forms of national egoism. It would be dangerous pessimism not to recognize, in this growth of international collaboration, the positive forces which are at work.

Man's Duty to Man

This is largely decisive for the attitude and task of the Christian at the present stage of international development. He must welcome the fact that, in our century, the sense of responsibility toward one's neighbor is not confined within local, regional and national communities, but is becoming a sense of duty toward mankind as such. It is most strongly characteristic of our situation that our neighbor, whom Christ bids us love, is to be found today in the whole world; that our international responsibility and solidarity are not felt as a kind of work of supererogation but existentially, as an integral part of our Christian existence in the world, in this world of here and now. We cannot escape this responsibility, and we have to admit that, with our increased knowledge of the needs of underdeveloped peoples, and the hunger and distress in the overpopulated regions of the Orient, and the cruelty of the persecutions against the Church, our obligations have indeed increased.

This, as we have said, is a new situation, which brings out clearly the grace—and, at the same time, the duty—which the Christian has received from the beginning through his faith: the unity of the human race, established anew, through Christ's work of redemption, which must be brought to ever more visible reality in the world.

The Christian is aware that he will never fully carry out this task. He knows that he is forever putting obstacles in the way of this unity and community of peoples by the inadequacy of the means at his disposal and through his weakness; through mistrust, hatred, envy, jealousy, national egoism and a political opportunism based on purely economic considerations. But he cannot and may not ever grow tired of striving



for this aim with all his strength, with the consciousness that by so doing he is carrying out the will of the Creator.

It is precisely when the Christian is filled with the idea of this Christ-given unity of mankind that he will seek out ever new ways and means of making this unity a visible reality in the world, of giving it those forms of community which are within our reach. The repeated attempts at international collaboration will then appear to him something more than outward technical forms of organization; he will recognize in them a deeper inward evolution leading toward a great goal, an evolution in conformity with God's plan.

No one can be blind to the dangers and shortcomings of international collaboration today. The more one is pledged to work for this collaboration, especially when it is from religious conviction and sense of duty, the more clearly must one recognize and proclaim these dangers. There is, for example, the increasing danger of a depersonalized institutionalization and collectivization of international collaboration and international aid.

Tempora Mutantur

In the Middle Ages the Church's situation was completely different from what it is today. In a world where the sacred and the profane were integrated, the Church concerned herself also with the profane and protected man in the totality of his personal existence. With the widening of the divorce between sacred and profane, this task she exercised in the temporal field was, however, assumed first by national, and later even by international, bodies. The latter have often a very limited field of activity and are almost always devoid of any philosophical, let alone religious, foundation. Moreover, since these organizations have a task of world-wide dimensions, they are much more exposed than in former days to excessive technicization and collectivization—a danger which is not foreign even to our larger Christian organizations. Under these circumstances, it is much easier to lose sight of the true aim of all such organizations: the *human* community, i.e., the community of persons. What Romano Guardini has been saying recently about "service of our neighbor" is true in exactly the same way of the service of mankind in general: "In the long run, the way of looking at aid determines the way of giving aid. Aid is also exposed to the danger of turning into an impersonal mechanism, an affair of bureaucracy, organization, of professional activity and officialdom. Once the

giving of aid comes to be considered in this matter-of-course and routine manner, it can scarcely avoid turning, for practical purposes, into mechanical routine." And he comes to the conclusion: "It is a fact that what we are seeking cannot be achieved simply through practical experience, scientific methods and accuracy in service, but ultimately only through inward dispositions of open-heartedness, generosity, selflessness and spirit of sacrifice, which must have their source elsewhere. If these are not actively present, the very essence



of what we call 'aid' is lost. Aid calls indeed for a relation of person to person, for freedom of appeal and response, and its ultimate meaning is to be found in that community whose bonds, established by God, are the necessities of our human existence."

The danger of depersonalization is here clearly indicated, and it is one of the Christian's most important tasks to maintain and deepen the personal relationship not only in aid, in the narrower sense, but in every service rendered to the human community. Only in this way can there be a lasting awareness that efforts made to establish a right order in the international community have their source in charity, and that charity has a universal aspect. The more efficient the machinery and the more specialized the organizations, the easier it is for this deeper motive to be stifled. Guardini stresses his warning on this point: "There is a danger that motives will lose their driving force. The awareness of a duty of person to person is growing less."

All our efforts will also be put to a stern test by other extremely difficult problems, of which help for the underdeveloped regions and collaboration with the young nations of Africa and Asia are certainly not the least.

The economic and technical difficulties need no further explanation; though we are not yet fully informed on all details of the situation in Asia and Africa, available information is sufficient to make us realize that the Western peoples in general, and Christians in particular, have a tremendous obligation to bring rapid and concrete aid; and one consequence of such aid may well be that we shall not be able to take the

responsibility for further economic and social progress in our own countries as long as we do not effect corresponding improvements among these peoples.

Much more complicated, however, is the problem of intellectual and cultural collaboration with these peoples, whose youthful nationalism is full of deep-rooted mistrust of the white peoples and the former colonial rulers.

Crucial for Christianity

This fact is of decisive importance, for the white peoples are still the main bearers of Christianity, which thus becomes included in the general attitude of mistrust. The young leaders of these peoples were for the most part educated in the West—at a time when the West no longer recognized in Christianity the true philosophy of life; at the time of rationalism, liberalism and also of 19th-century nationalism. The representatives of the Oriental peoples met here with spiritual currents which were more or less openly opposed to Christianity; they learned by experience the devastation wrought in Christian and even in Catholic minds by extreme nationalism, which for the Christian should be an intolerable scandal. It must be added also that large sectors of these Oriental peoples have risen very rapidly from a state of social humiliation and age-long stagnation and have endeavored to reach, at a forced tempo, the economic and technical level of the white races. It is easy to estimate the great dangers to which these peoples are exposed when the civilized West tries to promote this evolution by accelerated economic and technical assistance, while overlooking the essential bases of our concepts of labor, of the machine, of social relations, of hygiene and education—while losing sight, that is, of the spiritual aspects of the assistance rendered.

Here the Christian's task becomes particularly evident. He must once again become fully aware of the nature of the mission assigned to us by Christ. He must recognize once again in the preaching of God's word the fullness of the message of salvation, and must seek to present this message in all its purity, over and above all cultural differences. In this way he will be able, even in temporal matters, to choose the right orientation, in a Christian spirit, and to give new forms to the activity incumbent upon him in the economic, social, technical and educational spheres. An immense field of work opens up here for the layman; as a Christian, he must make this activity spiritually fruitful and render an assistance which is not exclusively material in nature; this spir-



itual contribution is indispensable if the ultimate aim of all international collaboration is not to be missed.

The question of methods depends upon the various concrete situations. In view of the immense problems involved, it would be an airy illusion to suppose that Catholics can face this task alone and within their own organizations. The mission we have received certainly implies the obligation of collaborating with our ecclesiastical bodies and our Catholic organizations to create living conditions which will be worthy of human beings and therefore most favorable for the reception of Christianity. In doing so, however, we must neither overestimate our own strength nor underestimate the vast dimensions of the problems involved: in the economic and technical fields only a joint effort on the part of all concerned can have any chance of success. Here the Christian's task is to cooperate with all his strength, but with his own spirit and personal convictions, in the realization of existing plans and the work of existing organizations; he must also do all that is in his power to ensure that this joint work of assistance and this great *concours mutuel* of all peoples is in conformity with the divine and natural order, or at least is not contrary to this order, and creates the conditions necessary for the deeper activity implied in the Christian's supernatural task. This cooperation is in the long run a gain for the Christian, since it allows him to concentrate his limited resources on his own essential task and not to drain them in a fruitless endeavor to afford, alone, economic aid to a world of more than a thousand million men.

It is therefore not a matter of either-or, but of a well-balanced both-and, involving differences of method and emphasis.

In this way the Christian will be able to carry out to best advantage his real function in the modern world with its multiple international tasks and organizations; he will be able, that is, to be the herald of a higher aim for this collaboration, a herald of the true, supernatural significance of the community of nations. The importance of this task, precisely in the field of collaboration with the Asian and African peoples, is

clear from a report made by the Vice President of the United States after a journey of several weeks on the African continent; the report stresses the added importance which progress in technology has given to ideas and principles in the struggle for the minds of men.

The Christian's desire to carry out his duty in the international field will, however, be put to a terrible test by the existence of communism; a test of the individual conscience from which no one can escape. How can we show our readiness to practice charity, effective love and peaceful collaboration, when millions of human beings are living under a régime which fights against any co-existence in truth with all the means of coercion and diabolical deception? Is there not here a temptation to dispense oneself from the duty of collaboration, and to resign oneself to giving up all hope of bridging the chasm between West and East? We may, of course, never let ourselves be drawn into any rash compromise, and so become victims of a subtle temptation against which the Holy Father explicitly warned us in his Christmas Message for 1956.

Hope: Beacon and Virtue

Christians may not and cannot give up hope altogether; our mandate is still valid in face of the most absolute refusal from communism to recognize and respect the true principles of international order. We must, at least, remember to pray that these obstacles will be overcome; we must remain united in prayer with Christians who are suffering and with the Silent Church behind the Iron Curtain; above all, we must be serious about our practice of charity here where we are still free and have the freedom to bear witness to our Christianity.

Only when we make serious efforts to establish a true Christian order in the social and cultural fields on this side of the Iron Curtain can we hope to be taken seriously as Christians on the other side of it; only then can we hope that our witness will have the force to break through all barriers. Have we already done all that could and should be done? No genuine Christian will strive earnestly against communism without being filled with deep dissatisfaction at all we have left undone, and a firm resolution to do more in our own part of the world.

On every point, in every field and by all current problems, we are thus obliged each time to formulate our present task in the light of the great international evolution which is taking place.

By way of summary I might express the following wish: the Christian should be present in international work, not

only in a physical, but also in a religious and an intellectual sense. If, without being exhaustive, I may make certain recommendations, what I mean in concrete terms is this:

In the religious sphere, we must realize that our way of thinking is too closely linked with our Western civilization and our Western tradition. Christian teaching needs to be studied over again, and seen with the eyes of non-European peoples; their mentality is very different from our own, but has every right to be respected by us in a Christian spirit. The Church's message of salvation is a supernatural one and transcends all differences in culture and tradition. Only when we are aware of this fact shall we be able to translate into deeds our responsibility—even in the temporal sphere—for all our fellow men.

In practice, we must also reconsider our traditional ways and means of evangelization, communication and dialogue with others; we must ask ourselves whether, in view of the rapid development of media of communication, and the modernization of man's vision of the world, we do not need to find, in our relations with the masses and with formerly less-developed peoples, more suitable formulations, a modern language, a terminology—in the deeper sense—better adapted to other peoples. I am thinking, for instance, of new liturgical forms adapted to the young nations with their very different conceptions and the strongly contemplative orientation of their spiritual life. The rules of the religious orders—which have grown up in the West and under different circumstances—should also be adapted, without sacrificing their deeper significance, to the needs of peoples of different mentality.

Institutes should rapidly be set up for the study of the various international problems and fields of activity; here ecclesiastics and competent lay people would carry out together a careful scientific study of all aspects of a given problem, on the basis of exact analysis of the present situation, which is often known only in a fragmentary fashion. (I am thinking of the various countries, continents, peoples, ethnic groups, etc., where Christianity is in special danger or has still to be preached, of the masses estranged from the Church, of the pop-



ulation problem, of communism, of modern atheism in all its forms, of the youth problem, of organized forms of charitable activity, etc.). It goes without saying today that, before any concrete planning can be taken into consideration, there must first be a systematic development of the underdeveloped territories, including part of South America. This all means that such institutes must be organized on the spot, and therefore on a decentralized basis and independently of ecclesiastical geography. There are already several encouraging attempts in this sense, but the whole thing needs to be developed systematically.

Christian "Presence"

The Christian's presence in international organisms, organizations and institutions is a commandment today. But we must ask ourselves whether our lay forces are already adequate to these great international tasks, or whether some very intensive work has not to be done for the training of national and regional personnel, and that for some years, before they can be launched into action? To ask a question means to give an answer, and in this case an affirmative answer. Our "presence" can be achieved only if Christians are disposed to prepare for it by scientific training, thorough competence and tireless energy, and are animated by zeal.

This brings us back to our starting point. The Christian who has a right understanding of his task in international collaboration today is constantly aware that he is only an instrument, a servant, of the divine Master. He knows that, even with the greatest competence and the utmost zeal, he can accomplish nothing without the help of the Spirit who alone can change the face of the earth. And so, over and over again, he must draw from the wellspring of religious inspiration; in working for international collaboration, international aid and the pacification and ordering of the community of nations, he must bring into play the strength derived from a deep, personal and existential experience of the life of charity, which is the source of his personal commitment. Only in this way will he rightly carry out and rightly understand the service which, as a Christian, he must render to mankind. Only in this way will all his efforts to bring about a peaceful community of peoples become in the true sense an apostolate and, with God's help, a fruitful apostolate, at the service of the unity of the human race, for whose redemption Christ offered Himself in sacrifice.

MARGA KLOMPE

BOOKS

Fresh Spading of Problems with Age-old Roots

CRUCIAL PROBLEMS OF MODERN PHILOSOPHY

By D. J. B. Hawkins. Sheed & Ward. 150p.
\$3

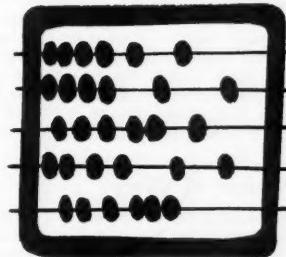
For a good 20 years Father Hawkins has been issuing modest but pithy little essays in philosophy. They deal with such basic problems as causality, the relation of being and becoming and the proofs of theism. His writings are characterized by an honest, personal grappling with issues that disturb the modern mind. He takes the trouble to discover whence the difficulties arise, what can reasonably be said in favor of current solutions, and how we can move on from them to a fuller view. The present work bears all these admirable traits, and in addition shows the author roving over a wider territory than usual.

The three parts of the book are concerned with the classical modern thinkers, the strictly contemporary schools and the basis of reconstruction in philosophy. The middle section is the longest and most incisive, but it should not be detached from the prolog in history and the epilog in speculative suggestions.

In discussing Descartes, the empiricists and Kant, the author makes a discreet use of some themes uncovered by existentialism, or at least given new urgency by this school. He points out how both the Cartesians and the empiricists fail to do justice to one of our most fundamental experiences: that man is enmeshed spirit right from the start and throughout every phase of analysis. Moreover, our concrete body engages in dynamic relations with other concrete bodies, which are a far cry from the tenuous constructs called "sense data," with which philosophers feel ritually obliged to begin.

The critical study of Kant acknowledges his contributions to the philosophy of science, to metaphysics (a somewhat involuntary contribution about the nature of existential propositions), and also to the problem of where we derive our grasp of relations. In answer to that problem, however, Father Hawkins sides rather with William James in stressing given factual relations.

Among the contemporary men and movements considered are Russell and the sense-data school, Wittgenstein and the cult of language, logical positivism, existentialism and Marxism. The an-



alyses are brief, but often go to the heart of the issue and expose a doctrine with effective humor. Of the early Russell it is said that he developed an elaborate theory of constructions from sense data, the only lacuna being the omission of a distinctive constructor.

The nub of the treatment of Wittgenstein is that the analysis of language is perfectly legitimate and necessary, but that it should never be divorced in philosophy from a primary analysis of fact, including the aware self. And of Marxist materialism, Father Hawkins remarks that it is essentially a contentment with proximate explanations, valid in themselves but eventually leaving the whole unexplained.

In his constructive part, the author calls for an enlargement of empiricism

Our Reviewers

JAMES COLLINS is professor of philosophy at St. Louis University. His latest book is *God in Modern Philosophy* (Regnery, 1957).

REV. HAROLD L. COOPER, S.J., is AMERICA's corresponding editor in New Orleans.

REV. JOHN D. MCCLUSKEY, S.J., is professor of mathematics at Gonzaga University, Sheridan Division.

JOSEPH C. DAHMS, an aeronautical engineer, is a critic of modern fiction.

ELEANOR F. CULHANE's name is familiar to AMERICA readers. She also reviews for the Boston *Pilot* and *Globe*.

R. W. DALY is an associate professor at the U. S. Naval Academy, Annapolis, Md.

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to include man as a composite, the self as reflectively aware, and bodily agents as given in their dynamic relations.

Beyond that, however, the positive suggestions are disappointing. They repeat a plea for reconsideration of the common-sense school of Reid and Hamilton. And as a condition for a renascence in metaphysics, it is contended that we must admit synthetic a priori propositions in that field. In other words, Kant's formulation of the problem must be accepted and then answered in the affirmative.

But whenever modern scholastics try to carry out such a program in detail, they either give new meanings to the key Kantian terms or terminate in a generalized theory of knowledge—scientific or common sense. As far as convincing anyone is concerned, this approach is strictly a diversionary movement which displaces very few of the forces in being.

JAMES COLLINS

THE SOUTH IN NORTHERN EYES: 1831 to 1861

By Howard R. Floan. U. of Texas. 186p.
\$3.95

Not only does the North frequently fail to understand the South; it seldom even tries. To a considerably large number of Southerners today, that proposition needs little or no proof. Mr. Floan, a Westerner now living in New York, holds that it is at least easily provable for the three decades immediately preceding the Civil War.

He purposed "to present to the reader attitudes held toward the South by the major Northern men of letters who were actively writing during this period and, wherever possible, to identify an antebellum image of the South" in their works.

Dr. Floan's treatment is divided into two unequal parts. In the first and larger of these he deals with the New England writers (notably Whittier, Lowell, Longfellow, Emerson and Thoreau) who, he charges, deliberately palmed off a grossly distorted image of slavery and conditions in the South.

The rest of the book is concerned with the New York group of Melville, Bryant and Whitman who, according to Floan, were both much more knowledgeable about actual conditions in the slaveholding South and much fairer in writing about those conditions. The trouble was that, except as mere journalists, they maintained complete silence on the slavery issue, whereas, according to Floan, in those times the real molder

of public opinion were poets and strictly literary essayists.

New England's men of letters were, of course, in large part fanatical abolitionists. And just as the Greek poet Tyrtaeus hardened the hearts of the Spartans with his songs of war, so these American literateurs psychologically conditioned the North for the greatest crisis this nation has ever had to face. In the New Englanders' lexicon "Southerner" was another word for slave-holder, while "planter aristocracy" was synonymous with Southern white society.

Had these writers but gone into the lion's den they might have discovered that in reality less than 400,000 whites out of a total of 8 million owned any slaves at all. Barely 200,000 held as many as ten persons in bondage, while a mere four per cent owned 100 or more slaves each. The very suggestion, however, of a trip into the region of which they had practically no first-hand information would have sounded to these men of Puritan mentality like a temptation to indulge in debauchery. It was indeed their "sense of sin" that impelled them to dramatize as they did the horrors of slavery.

Throughout the reading of Dr. Floan's first 107 pages, this reviewer kept asking: would the author require, in the name of fair play, that before condemning communism any writer of today should investigate it close-up, say, in Russia? Is the question really one of whether there might be "soft" Communists, "soft" segregationists or "soft" slaveholders? How is a socio-legal system changed by the mere fact that some individuals within it do not always act according to its logic?

It has been shown—for example, by historian Frank Tannenbaum in *Slave and Citizen* (Knopf, 1947)—that bondsmen in the South were mere chattels in the eyes of the law. Any socio-legal system is sinful if it makes sinful action easily possible; still more so, if in certain circumstances it even requires such action of individuals. And just as today many segregation laws bid men see their fellow men as less than human and treat them accordingly, so yesterday did most of the legislation pertaining to slaves. Injustice and uncharity may not be made requirements of obedience to authority.

Certainly, had milder men and more acute moralists than the abolitionists seen the real crux of the slavery controversy, subsequent events would have taken a somewhat different turn. But it is hardly in keeping with the dictates of fair play to damn the foolish for seeing what the wise should have seen. We

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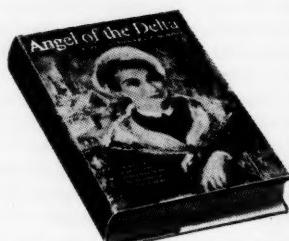
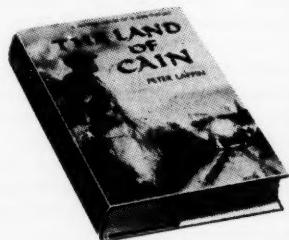
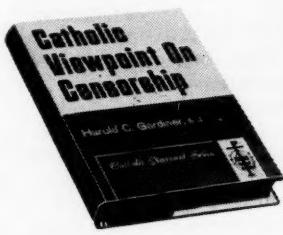
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may regret the imprudence of the former in their choice of means. We must surely say that theirs is a case of charity losing all claim to be prefixed with "Christian" simply by reason of its being directed solely toward those who were "sinned against." Yet it must be admitted, we believe, that the New Englanders' literary portrait of slavery as a *system* was in the main honestly drawn. For though they considerably exaggerated its extent in the South, they rightly perceived the evils to which such a system must inevitably lead.

HAROLD COOPER

MAN AND TIME

Papers from the Eranos Yearbooks, III. Bollingen Series XXX. Pantheon. 434p. \$5

Readers with strong molars will find here gamy intellectual meat, but some of it will be hard to extricate. Twelve experts have written essays setting forth ideas of time which mankind has formed through the ages—from the paleolithic to the plastic age. This symposium provides additional insight into the ways of people for students of cultural history.

The finest treatise in the book is by Sorbonne professor Mircea Eliade, who portrays the culture of India through the Indian notion of time. Many of the thousand Eastern pictures that have puzzled the West—a sheeted Gandhi or U Nu squatting, Buddha-like, in contemplation, or the fakir on his couch of nail points—are fascinatingly illumined.

Eliade shows how many of these strange ways are derived from the Eastern idea that time is an infinite series of cycles successively raising man to an ordered happiness and then plunging him into the chaos of hell. Time is a billowing sea upon whose great swells are traced lesser swells, and on these in turn smaller swells, and so on throughout a corrugated infinity. Time is accordingly an evil to be fled. Hence, the route of escape by means of *Pranayama*—the attempt to annihilate the past and future by pouring oneself into the "eternal now" through breathing exercises.

Two other chapters rival the above one for first-place honors: those of C. G. Jung and Henri-Charles Puesch.

Dr. Jung offers a thought-provoking treatment of extrasensory perception and time, and Professor Puesch traces the different gnostic attitudes toward time.

Several contributors, either because of tangled thinking or tortuous style, or both, fail to give the reader what he

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intriguing nature of this subject.

The philosopher and the theologian will both be interested in this work because many of the analyses of time here presented put flesh upon philosophies that too often have been met only as textbook skeletons.

Some contributors express polite sympathy for those benighted moderns who still cling to the quaintness of scholasticism or Christianity. For their part they seem to favor what might be called a philosophy of "archetypism"—the extolling of the collective unconscious and belittling of individual consciousness.

These writers apparently do not regard culture as a balanced interplay of the two, as a duet wherein the unconscious bass leads the conscious soprano. Cultural change is accomplished, it is true, by the continual emerging of archetypes, but this process is always modified by a personal consciousness.

JOHN D. MCCLUSKEY

ANATOMY OF A MURDER

By Robert Traver. St. Martins. 437p. \$4.50

A substantial popularity was assured for *Anatomy of a Murder* long before it became available to the reading public. It was already the January selection of the Book-of-the-Month Club; it was slated for Broadway production; a motion picture based on the play is scheduled for release next year. The fortunate and talented author of this phenomenon is a justice of the Supreme Court of Michigan, who has been using the pen name of Robert Traver since his first book in 1943.

The story is told in the first person by Paul Biegler, defense attorney for Army Lieutenant Frederick Manion, who shot and killed Barney Quill, a tavern keeper, a short time after Manion's wife Laura informed him that Quill had raped her. The book is divided into two parts: the pre-trial investigations and conferences, during which the reader is informed of all the facts of the case and the general basis on which the defense plans to plead for acquittal, and the trial itself, during which the reader learns that the presentation of the facts is almost as important as the facts themselves. This organization is particularly valuable for reader participation in the conduct of the defense as the trial progresses, and makes the court scenes completely absorbing.

Mr. Traver succeeds in maintaining a lively interest and presenting valuable insights into our legal processes, but he does not exhibit any of the usual qual-

ties of a novelist. To call his prose undistinguished gives no adequate idea of the cliché-ridden, inappropriate jargon that never quite succeeds in being clever. Outside the courtroom the characters have no existence at all; they aren't even good types. And when Biegler becomes deeply moved by the mysterious, beautiful and virtuous Mary Pilant, the affair is not just over-sentimental; it is ludicrous.

Without modifying this criticism, I cannot help but regard the merits of this book with considerable enthusiasm. The author's regard for the law and his

fascination with legal procedure come through to the reader despite the lack of observable literary acumen. Much can be forgiven in return for the authentic court atmosphere. JOSEPH G. DAHMS

A NOTE OF GRACE

By Betty Singleton. World. 244p. \$3.50

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KEY TO ABBREVIATIONS:

LAS	Liberal Arts and Sciences	Mu	Music
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C	Commerce	P	Pharmacy
D	Dentistry	Sc	Science
Ed	Education	Sy	Seismology
E	Engineering	St	Station
FS	Foreign Service	Sp	Speech
G	Graduate School	Officers Training	
IR	Industrial Relations	Corps	
J	Journalism	AROTC	Army
L	Law	NROTC	Navy
M	Medicine	AFROTC	Air Force

And he happens to be a Protestant.

When the convent chapel of the Sisters of St. Jude was burned and no funds were to be had for rebuilding, the Sisters, marshaled by a stout soul named Sister Ignatius, started to rebuild it themselves, despite a paucity of materials and a monumental ignorance of building skills. The hapless answer to their desperate prayers for assistance is one Mr. Gedge, a local builder who, though he tries manfully to extricate himself, is finally driven by conscience and admiration for the courage of Sister Ignatius to lend a substantial hand in the work. What this decision means to Mr. Gedge's family, social and business life fills by far the most credible and entertaining part of the story.

Unfortunately the whole novel is vitiated by the author's total inability to capture to even a faint degree any flavor of religious life. She wisely provides a Reverend Mother of some maternal capacity, and a Sister Miriam whose cheerful ineptness in the face of any task provides countless opportunities for sanctification to the community.

But Mrs. Singleton fails miserably with her principal character, Sister Ignatius. A nun who moves heaven and earth to rebuild a chapel—yes. A nun who stamps, leaps, charges, snorts, shakes other Sisters until their teeth rattle, yells, faints dead away, who does everything in short except swear and spit—no.

A writer with more intuitive understanding of nuns—and this is admittedly a lot to ask of a writer who is not a Catholic—could have made of this situation another charming story of the marvelous capacity of the unworldly to cope with the worldly. But the absence of this quality results in a book which is poorly realized and only occasionally interesting, and which without Mr. Gedge would have no reality at all.

ELEANOR F. CULHANE

THE GREATNESS OF OLIVER CROMWELL

By Maurice Ashley. Macmillan. 382p. \$5

Dr. Ashley professedly sets out, in this biography, to delineate the character of Cromwell's greatness "from the standpoint of our own times." Having shown us, in his first chapter, how the estimate and portrayal of the Protector have changed from era to era; how the black villain of Restoration times became an enlightened liberal during the 19th century and a Fascist dictator in the 20th, the author proceeds to resurrect an Oliver Cromwell who is the patron saint

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of liberty of conscience. Such a hero *redivivus* is not likely to be widely acknowledged even by those who read Maurice Ashley's admirable book.

The biography is a model of restraint and, though partisan, inoffensively so, but it makes many assumptions about liberty of conscience which are not to be taken for granted and without which the Lord Protector is bereft of any justification. What Dr. Ashley succeeds in doing very well is to reveal the driving forces in Cromwell's character that were instilled in early life: his middle-class sense of frustration in not exercising greater power and his fierce dedication to the principle of private judgment.

It was these that, on the one hand, led him into the political arena and, on the other, lent the character of a crusade to his struggle against the King. In endowing him with the assurance of divine election and salvation, his Puritan tenets gave him the energy and eventually the confidence to carry that struggle to a victorious climax. But whatever the talents and abilities of the man, even when they entitle him to the epithet of "great," it will always be difficult to find him personally attractive; it is not easy to disassociate self-righteousness from Pharisaism.

In defense of his concept of Cromwell Dr. Ashley gives a calm and reasoned explanation of his hero's action at the siege of Drogheda, but correct though his argument may be, few will be convinced that he was a true "humanitarian."

I think we are being asked to evaluate the man not so much by his early attitudes as by the more elastic judgments of his later years, when he was forced to struggle "with that mighty dilemma that was to haunt him all his life—how to reconcile liberty with order." Yet this was a problem he created for himself and which he was appointed to handle, not through the ordinary processes of law, but by his own imagined divine vocation "to put the world right." It is always easy to mellow when one has reached the top. What matters is the way one arrived there.

J. EDGAR BRUNS

VICTORY: The Life of Lord Nelson
By Oliver Warner. Little, Brown. 393p.
\$6.50

Writing about Nelson is, for a Briton, an act of reverence even for the irreverent. It is an article of faith no less important—and about as accurate—as the beginning of modern liberty in Magna Carta. It is one subject on which the

purportedly unemotional British are characteristically emotional.

The non-Briton, however, may view Nelson with some objectivity. Is he the greatest fighting admiral of the British Navy? His fame was won against navies sadly in decline while his own was blooming into its golden age. On the other hand, Robert Blake, one of Cromwell's colonels-converted-into-admirals, fought great battles against the Dutch, who were then at the apogee of their sea power.

Is Nelson the perfect commander? If so, it was fully in the manner of "Do as I say, not as I do," because he was a sulky, unreliable subordinate, as his relations with Admiral Keith amply attest. His insubordination was the scandal of his service.

The plan to defend England in 1804-5 against a concentration of Napoleon's ships had the brilliance of simplicity. If a blockading squadron or fleet

was eluded by its foe, there was to be no post-haste pursuit, but rather a speedy retreat to the English Channel, there to join the Home Fleet. Thus, if all of Napoleon's ships by some miracle got clear of blockaders, they would encounter a corresponding mass of ships in the Channel. Nelson's quarry did indeed escape: Nelson pursued it to the West Indies and back again in vain.

Is Nelson the model Briton? Then what of Lady Hamilton, the young wife of an elderly gentleman who had been kind to him? Nelson requited that kindness by a liaison that was a scandal of the age.

Did Nelson save England from invasion by winning his battle of Trafalgar? Here is perhaps the greatest myth of British legend which not even Mr. Warner, who has fairly come up to the other questions previously asked, can essay to trifle with. Hence his book is short of being the definitive volume we

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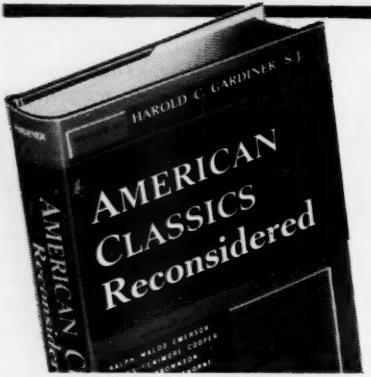
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may expect to end the Nelson myth and place the admiral in perspective.

The facts about Trafalgar are clear to any student. It was tactically impressive but strategically sterile: the invasion of England had been canceled for more than a month and Napoleon's troops were en route to Austria. Ten more years were required to bring Napoleon down from his eminence. From a strategic point of view, England faced her most formidable invasion threat four years after Trafalgar, in 1809. This is not too well known, because British naval accounts of the period 1793-1815 practically ended in 1805. A revisionist group is discreetly attempting to revive the history of the lost 10 years to Waterloo, but Mr. Warner is clearly not a member.

R. W. DALY

TELEVISION

On April 15 from 10 to 11:30 P.M., E.S.T., the National Broadcasting Company network will televise the annual "Emmy" awards of the National Academy of Television Arts and Sciences. These are the ceremonies, held simultaneously in New York and Hollywood, at which statuettes for outstanding work in TV during 1957 are presented to actors, writers and technicians. They correspond to the "Oscars" that have been awarded for many years in the motion-picture field.

Though widespread public interest has been fostered in the annual "Emmy" presentations, some observers have objected on the grounds that there are so many awards in television—Sylvania, Peabody and others—that they are almost meaningless. It has also been said that the long list of award categories and the number of persons nominated tends to diminish their worth. The argument would seem to have validity again this year. In the national competition there will be 28 categories.

There are five nominees for each award. In one case a candidate for "best comedy writing" consists of a group of seven jokesmiths who contributed to last season's "Caesar's Hour." Another entry in this category is the writing staff for the "Phil Silvers Show." There are six of them.

Since the "Emmys" are awarded by a group of representatives of the television industry, rather than by a detached and nonpartisan body, there also have been charges of log-rolling in connection with some awards in the past. The prizes carry with them a certain amount of

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prestige and may influence sponsors to renew their commitments; hence it is understandable that a network or agency will do its utmost to assure trophies for its own programs and performers.

In fairness to the academy, it should be noted, however, that many of the awards, like those presented a year ago to "Playhouse 90" (author Rod Serling, actor Jack Palance and the play "Requiem for a Heavyweight") were well deserved, in the opinion of observers.

Perhaps the most important "Emmy" is the one presented for the "best single program of the year." The productions that have been nominated in this category are "The Comedian" and "The Helen Morgan Story," both on "Playhouse 90"; *Green Pastures*, a "Hallmark Hall of Fame" presentation, and two special programs, "The Edsel Show" and "The General Motors Fiftieth Anniversary Show."

The influence of Westerns is reflected in the nominations for "best dramatic series with continuing characters." On this list are "Gunsmoke," "Maverick," "Wagon Train," "Perry Mason" and "Lassie."

The academy has established one category for "best public-service program or series." The shows that have been nominated for awards here are the Bell Telephone Science Series, "Omnibus," "Person to Person," "See It Now" and "Wide Wide World." The inclusion of "Person to Person" on this list should raise some discussion. Edward R. Murrow's Friday-night chats with celebrities in their homes are often revealing and amusing, but to classify them as "public-service" offerings is to stretch a point.

One wonders, in connection with the awards, how many members of the committee that picks the winners will be fully qualified by virtue of having seen all of the programs in competition. The writer, who sees more than his share, would have to disqualify himself as a judge in most categories. There are just too many shows on the air for one to keep abreast of all of them.

In the case of "best single performance" by an actor, for example, the preference here would go to Peter Ustinov ("The Life of Samuel Johnson" - "Omnibus") over David Wayne ("Heartbeat" - "Suspicion") and Ed Wynn ("On Borrowed Time" - "Hallmark"). But not having seen Lee J. Cobb and Mickey Rooney in roles for which they have been nominated, I could not fairly name a winner. Nevertheless a winner there will be, and presumably millions of Americans will be watching to find out who he is.

J. P. SHANLEY

FILMS

MERRY ANDREW (MGM) is that unfortunately quite rare phenomenon—an altogether suitable and entertaining movie for the whole family which is scheduled for release at a holiday season. Mom and dad, grandpa and all the kids will wear smiles after seeing this.

This welcome rarity stars Danny Kaye in an adaptation of a whimsical Paul Gallico tale about a milquetoastish schoolmaster who gets over his maladjustments when he joins up with a circus. The encounter with the circus, as a matter of fact, is entirely accidental. He intends to dig for a Roman statue of Pan, supposedly buried in the English midlands, but the circus happens to be pitched on the exact spot. When the professor's digging causes the tent floor to collapse and he climbs out into the middle of a lion-taming act, he begins to feel the lure of greasepaint (once he gets over being scared to death, that is). As an added inducement to embrace circus life there is a pretty young aerialist (Pier Angeli).

For the audience, besides the star's inspired clowning, there are such added attractions as a scene-stealing chimpanzee, and Baccaloni, an oversize, scene-stealing former basso. There is also an almost continually effervescent script by Isobel Lennart and I.A.L. Diamond. The direction by ex-choreographer Michael Kidd has lots of inventiveness, but unfortunately not much choreography. [L of D: A-1]

TEACHER'S PET (Paramount) is based on a well-tried set of romantic cross-purposes which is absurdly over-worked on the screen. In its particular application here, it concerns a hard-boiled, self-taught newspaper editor (Clark Gable) who agrees to tell a journalism class what he thinks of journalism schools in general, which happens to be nothing flat. The teacher (Doris Day) mistakes him for a new student and, under the circumstances, the editor regards it as the better part of valor not to disabuse her of the notion. His masquerade proves highly embarrassing later on when the inevitable happens and the pair fall in love.

Writers Fay and Michael Kanin and director George Seaton have succeeded in making a very amusing adult comedy out of this unpromising material. The reason is that in between their genuinely funny lines and situations they have achieved a rare degree of plausibility—e.g., when Miss Day conducts a

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journalism class, she seems to know what she is talking about. And the newspaper office looks and sounds like the real thing instead of the usual Hollywood stereotype.

The two stars perform at the top of their bent and seem to be having a very good time. So does Gig Young, who, as a debonair Ph.D., contributes a hilarious drunk-and-hangover scene. [L of D: A-III]

SADDLE THE WIND (MGM) has several of the tried-and-true ingredients of the Western genre. Its hero (Robert Taylor) is a familiar figure, the reformed gunfighter who will now go to great lengths to avoid using his gun. Its heroine (Julie London) is a pretty cipher with no plausible connection with the rest of the proceedings. Its scenery, in color and CinemaScope, is a handsome patch of outdoors with the Grand Tetons in the background. And its basic conflict is between the cattlemen who want open range and the farmers who intend to protect their crops with barbed wire.

The picture has one startling innovation, however. The hero's trigger-happy brother (John Cassavetes), who causes all the trouble, has the personality defects usually associated with psychotic post-juvenile delinquents of the big-city variety. As it turns out, his presence on the range only serves to confuse the values in what is otherwise a straightforward, fairly interesting Western. [L of D: A-II]

MOIRA WALSH

THE WORD

He dispossessed himself, and took the nature of a slave, fashioned in the likeness of men, and presenting himself to us in human form; and then he lowered his own dignity, accepted an obedience which brought him to death, death on a cross (Phil. 2:7-8; Epistle for Palm Sunday).

Here, then, in the liturgical Epistle of Palm Sunday we read a stark summary of the earthly life of Christ our Lord. That life began—for such is the essential nature of the Incarnation—with an act of unfathomable self-abasement. That life involved a merciless obedience. That life ended with death on a cross. As those who believe in Christ the Lord stand on the threshold of another Holy Week, it will profit them to regard the mortal existence of their Saviour in this fierce and factual light. Such a biog-

raphy of the Redeemer may be incomplete. It is not untrue.

There is a huge, human fact that cannot be blinked, cannot be evaded: the fact of suffering. Around this grim central reality are grouped an equally grim trio of subsidiary truths. First, suffering is absolutely universal. Second, suffering is therefore completely inevitable: sooner or later this dark specter knocks at every door, no matter what the street and number, no matter how inaccessible the hidden retreat. Lastly, for every normal human heart, suffering is the identical wrenching and tearing and crushing and shattering experience.

Would it not be true, also, to say that, in some very wide and general sense, all mortal suffering is of three kinds? First, there is the permanent disappointment of high hopes. A man's life turns out differently—miserably so—from all that he had dreamed and hoped and planned. Here is the bright expectation of early years; no idle dream, either, for it was well supported by solid youthful promise. Now here is the drab reality of full maturity: colorless, tasteless, irremediable, not untinged with shame.

Next, there is the galling frustration of lifelong dependence, dependence upon circumstances and events and persons. How little true liberty the average man has! He must live in the place where his living is. He must ever twist and turn in that endless tangle which is so accurately called "making ends meet." He must walk cautiously, carefully, ever so humbly (when all is said), lest some slip of folly or temper jeopardize his whole existence and the very existence of his family.

Finally, there is the anguish of physical pain and physical death. It even matters little, really, whether the pain and death be my own or that of my mother or brother or dear wife or small child. This is the darkest shadow, the awful grief, the almost literal breaking of the human heart.

He dispossessed Himself . . . accepted an obedience . . . death on a cross. Surely the precious parallelism is not too far to seek and see? This brief, bleak biography of Christ is the brief, bleak biography of the Christian. Indeed, it is the mortal history of every man; but to the man who knows and loves the suffering Christ, his own parallel suffering must surely stand now in a new and different light. None but a madman will caper and grin and mouth fatuities and have it that heartbreak does not really break the heart. But it makes no small difference to my torn heart to know that the Sacred Heart was torn, too.

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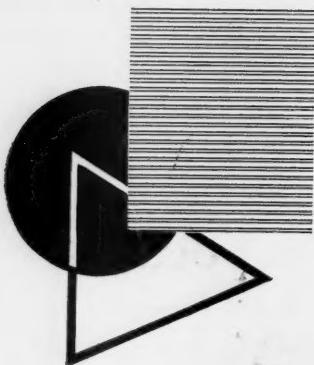
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Here is a partial list of book reviewers in AMERICA during the past six months:

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